

Kaccāyanācariyena Viracitaṃ

KACCĀYANA VYĀKARAṆAṃ

(Kaccāyana's Pāli Grammar)

By Ven. Kaccāyana Mahāthera

CHAPTER I SANDHI-KAPPA



Department of Pāli
International Theravāda Buddhist Missionary University
Yangon, Myanmar
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Translation of
Kaccāyana's Pāli Grammar
(With explanation and guides)

CHAPTER I
SANDHI-KAPPA

Compiled by:
Nhu Lien

I.T.B.M.U
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PREFACE

Pāli grammar plays an important role in the study and understanding of The Buddha's teaching correctly. Kaccāyana Grammar is one of those good books that help in building the knowledge of Pāli efficiently.

Finding Kaccāyana Grammar useful for those who are interested in Pāli language, I have tried to compile a work that gives translation as well as explanation wherever it is essential, relying primarily on the two versions of its translation.

First is the work of Venerable Nandisena. The other is of Satis Chandra Ācharya. Apart from these two, I have also drawn from the class-room lectures given by Ven Ādiccābhivamsa at ITBMU. For other sources that I have cited, please see footnotes and Bibliography.

This book will be handy for students beginning the pāli classes, especially Kaccāyana. It will be helpful for those who are doing self-study. It will also help students at the University by saving time and efforts they would otherwise put forth in searching for materials and references.

I am very grateful to Dr. Ven Ādiccābhivamsa for his lectures in the class, to Ven. Kusalaguṇa who helped me translate some Pāli examples, and to Rev. Shi Chuan Deng in correcting.

Despite our efforts, there might remain some mistakes in this book. I would be glad to acknowledge any errors that have remained unseen by us. Please kindly let us know about it.

This is not a final version. We will, wherever necessary, revise it again in the future and would add more helpful guides and explanations to make Kaccāyana more accessible. Therefore, we sincerely hope to receive valuable suggestions and advices from you all.

With Mettā,

Nhu Lien (Susantā)

I.T.B.M.U

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Namo Tassa Bhagavato Arahato Sammāsambuddhassa

KACCĀYANA VYĀKARAṆAM

INTRODUCTION

The term *Kaccāyana* basically stands for two meanings. Firstly, it refers to a (proper) name of a person or the offspring of a person whose name is *Kacca*.¹ Secondly, it refers to a family lineage—the names of which are associated with some famous persons like *Kacca*, *Kaṇha*, and *Vaccha*, etc. *Kaccāna* is a variation of *Kaccāyana*.

The term *Kaccāyana* is a compound of two parts: *Kacca* and *Ṇāyana*. *Kacca* is the name of a person and *Ṇāyana* is a suffix used only after a noun, particularly a proper noun like *Vaccha*, *Kacca*, *Kaṇha*, etc.

Ṇāyana comprises two parts: *Ṇ* and *Āyana*. When *Ṇ* is dropped, *Kacca* is joined with *Āyana* to form the term *Kaccāyana*. (*Sutta* No. 345: *Ṇāyana ṇāna vacchādito*; *Sutta* No. 396: *Tesaṃ ṇo lopaṃ*)

Vyākaraṇa is formed by affixing the noun-forming suffix *Aṇa* (*paccaya*) and prefixes “*ā*” and “*vi*” (*upasaggas*) to the root *Kara* (*Vyākaraṇa* = *Vi* + *Ā* + *Kara* + *Aṇa*). The derivative meaning of *Vyākaraṇa* is “an instrument to explain perfectly and completely.” In Pāli grammar *Vyākaraṇa* means “delivering speech” or “making conversation” with alphabets, letters (*akkharā*) and words (*sadda* or *pada*). As found in some of the passages of the Pāli Literature it means ‘prediction’ (*Buddhānaṃ santike vyākaraṇaṃ labhitvā...ANA-I 25*)². It also means ‘explanation, exposition, and grammar.’³

According to the *Rūpa-siddhi*, *Kaccāyana*’s purpose was that “men of various nations and tongues, rejecting the dialects which have become confused by its disorderly mixture with Sanskrit and other languages, may with facility acquire, by conformity to the rules of grammar propounded by the Tathāgata, the knowledge of the words of the Buddha”.⁴ In the *Aṅguttara aṭṭhakathā*, *Kaccāyana* is described as “a therā who was able to amplify the concise words of

¹ The Great Chronicle of Buddhas, trans. U Tin Lwin and U Tin Oo (Myaung), vol. vi, part one 140.

² ANA : *Aṅguttara Nikāya Aṭṭhakathā*, I 21.

³ T. W. Rhys Davids and William Stede, Pāli-English Dictionary, (1921-25; Delhi: Motilal Banarsidass Pub., 2003).

⁴ Turnour, Mahāvamsa, introd., p. xxvii.

the Buddha both by means of letters and by showing their sense. Others could do it only in one way or the other. Therefore he was called the chief.”⁵

The *Kaccāyana Vyākaraṇa* contains *suttas* (aphorism with great brevity), their *Vuttis* (explanations), and their *Udāharaṇa* or *Payoga* (examples) selected from the *Tipiṭaka*. *Kaccāyana Vyākaraṇa* presents a scholastic analysis and explanation of 673 *Suttas*.

The Pāli word “*sutta*” generally means ‘discourse’, such as *Maṅgala Sutta*, *Mettā Sutta*, and *Ratana Sutta*, but not so in *Kaccāyana Vyākaraṇa*. Commentaries define *sutta* thus: “*Atthe sūcetīti suttam*,” which may be rendered “the word “*sutta*” means to show the (original) meanings.”

Commentaries also define the word *Udāharaṇa* thus: “*Uddharitvā haraṇam udāharaṇam*,” rendered “taking, (from the *Tipiṭaka*).” *Uddharitvā* is a gerund of the verb *uddharati* (*ud* + *√har* + *a*), meaning ‘to pull out, to lift; to take up, to take away.’ Thus,

Sutta = Aphorism;

Vutti = the explanations of the *suttas*.

Udāharaṇa (*payoga*) = ‘example’.

Kaccāyana Vyākaraṇa consists of eight *Kappas* (divisions). They are: (1) *Sandhikappa*, (2) *Nāmakappa*, (3) *Kāraṇakappa*, (4) *Samāsakappa*, (5) *Taddhitakappa*, (6) *Ākhyātakappa*, (7) *Kibbidhānakappa*, and (8) *Uṇādikappa*. Each division comprises *suttas* or rules, expressed with great brevity; *vutti* or supplementary comments to explain the deficiencies in the *sutta* and render them intelligible; *payoga* or grammatical analyses, with examples, and *nyāsa* or scholia, giving explanatory notes on some of the principal grammatical forms in the shape of questions and answers. The *Nyāsa* often exists as a separate book, called the *Mukhamattadīpanī*.

There are different opinions among scholars regarding the author of the anonymous *Kaccāyana Vyākaraṇa*, though it is generally ascribed to the Venerable Mahākaccāyana, the chief disciple of the Buddha⁶ and has become popular in Sri Lanka since the seventh century A.D.⁷

The books *Mukhamattadīpanī* or *Nyāsa*, *Padarūpasiddhi* and its sub-commentary, *Padarūpasiddhi*, and *Padarūpasiddhi-Ṭikā* prefer Mahā Kaccāyana Thera of the Buddha’s time on the ground that he was foremost among those able in expounding the meaning of the doctrine preached briefly by the Buddha. The Buddha said: “*Etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ saṅkhittena bhāsitaṃ vitthārena atthaṃ vibhajjantānaṃ yadidaṃ*

⁵ G.P.Malalasekera, *The Pāli Literature of Ceylon*, p. 181.

⁶ Somapala Jayawardhana, *Handbook of Pāli literature*, p. 68.

⁷ Mabel Haynes Bode, *Pāli literature of Burma*, p.37.

Mahākaccayāno” (‘O *Bhikkhus*, of my disciple *bhikkhus* able of analysing the meaning in detail of what has been said briefly Mahākaccāyana is foremost.’)

However, some other scholars such as the authors of *Moggalāna Vyākaraṇa* and *Saddanīti* believed that *Kaccāyana Vyākaraṇa* was composed by a later Kaccāyana Thera who lived in the first or fourth century A.D. This grammar is said to have not existed yet at the time of Buddhaghosa, for the commentary of the time referred only to *Pāṇineyya* grammar. If it was written by Mahākaccāyana of the Buddha’s time it should have been quoted in the works of Buddhaghosa’s time. There is evidence that proves the later composition of *Kaccāyana Vyākaraṇa* viz. some of the *suttas* especially some *suttapāṭhas* of *samāsa* and *taddhita* written in verses, unlike others, are taken from *Kātantara* (Sanskrit Grammar). For instance, in *sutta* No. 332 which reads, “*Kammadhārayasaññe ca*,” “*saññe*” is an extra word written for the sake of arrangement of verses. Thus, Kaccāyana⁸ who must be later than Buddhaghosa, since the later does not refer to him. Kaccāyana may have used the *Kāṭikā*, in which case he is later than the seventh century,⁹ but the evidence for this is disputed.¹⁰ Nothing is known about him except his name, and he seems to be unconnected with any other *Kaccāyana* known to us from Sanskrit or Pāli. His work is known as *Kaccāyana-vyākaraṇa* or *Kaccāyanagandha*,¹¹ and has been shown to owe much to *Pāṇini* and to *Kātantra*.¹²

Orthodox tradition has it that all the *suttas* or aphorisms were written by one and the same person—Mahā Kaccāna. But in another tradition, recorded in the *Kaccāyana-bheda*, written by Mahāyasa Thera of Thaton about the thirteenth century¹³ it is said that: “The aphorisms were made by *Kaccāyana*, the *vutti* by *Sanḥānandī*, the illustrations by *Brahmadatta* and the *Nyāsa* by *Vimalabuddhi*.” From the distinct mention of different names for the authors of the different parts, it would seem that *Sanḥānandī* was different from *Kaccāyana*. In the *īkā* to his work, written by *Kaccāyana*, there is the hypothesis that *Kaccāyana* may also have been called *Sanḥānandī*. That the tradition continued to be accepted as being authoritative, however, is shown by the fact that, in *Kaccāyana-vañṇanā* or commentary on the *Sandhi-kappa* (Section treating euphonic combination of letters) of *Kaccāyana*, *Mahāvijitāvi* of the *Abhayagiri Parvata* at *Panyā* (*Vijaya-pura*) who lived about the sixteenth century, still assigned

⁸ See in detail - K.R. Norman, *A History of Indian Literature*, vol. VII, 2; *Pāli Literature*, p. 163.

⁹ Franke, *Grammar*, pp. 17-19.

¹⁰ H. Scharfe, *Grammatical Literature, History of Indian Literature*, v. 2, Wiesbaden 1997, p.194. n. 8.

¹¹ Wilhelm Geiger, *Pāli Literature and Language*, p. 30.

¹² Franke, *Grammar*, pp. 14-20.

¹³ *Gandha Vamsa*, p. 37.

the whole of the grammar and the *Mahā-Nirutti* and the *Netti-ppakkarāṇa* to *Mahā Kaccāyana*.¹⁴ —all perhaps belonging to the same school of *Avanti*.

Kaccāyana's work shows clearly the influence of Sanskrit grammar, chiefly the *Kātantra*. Many later works were written about the *Kaccāyana* (as it is called) or were based on it, the chief among them being the *Rūpasiddhi*, the *Kaccāyanabheda*, the *Kaccāyanasāra* and the *Kaccāyanavannanā* (q.v.)¹⁵

The following table shows all the divisions and sub-divisions of the book:

No.	<i>Kappa</i> (Divisions)	<i>Kaṇḍa</i> (Sub- divisions)	<i>Sutta</i> (Aphorisms)	
1	<i>Sandhikappa</i> (Euphonic combination)	5	51 (1- 51)	Noun
2.	<i>Nāmakappa</i> (Noun)	5	219 (52 -270)	
3.	<i>Kāraḥkappa</i> (Syntax)	1	45 (271 - 315)	
4.	<i>Samāsakappa</i> (Compound)	1	28 (316 - 343)	
5.	<i>Taddhitakappa</i> (Nominal derivative)	1	62 (344- 405)	
6.	<i>Ākhyātakappa</i> (Verb)	4	118 (406-523)	Verb
7.	<i>Kibbidhānakappa</i> (Verbal derivative)	5	100 (524-623)	Noun + Verb
8.	<i>Uṇādikappa</i> (Affixes)	1	50 (624-673)	
	Total:	23	673	

Books concerning Pāli grammar in Myanmar

1. *Kaccāyana Vyākaraṇa* (three texts: *Sutta*, *Vutti*, *Udāharāṇa*) by Ven. Kaccāyana Mahāthera
2. *Moggalāna Vyākaraṇa* (grammar) by Ven. Moggalāna Mahāthera (Srilanka)
3. *Saddanīti* (grammar) by Ven. Aggavaṃsa (Myanmar)
4. *Saddasaṅgaha* (Yaw) by U Pho Laing (Myanmar)
5. *Padarūpasiddhi* by Ven. Buddhappīya (Srilanka)

¹⁴ G.P.Malalasekera, *The Pāli Literature of Ceylon*, pp. 179 -81.

¹⁵ For details see P.L.C.179ff; Bode, 21.

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Kaccāyanabyākaraṇaṃ

1. Sandhi-Kappa

1.1 Paṭhama-Kaṇḍa

- 1¹⁶. 1¹⁷. Attho (pg. ..0001) akkharasaññāto.
2. 2. Akkharāpādayo ekacattālisaṃ (1, 2)¹⁸.
3. 3 Tatth'odantā sarā aṭṭha (3).
4. 4. Lahumattā tayo rassā (4).
5. 5. Aññe dīghā (5).
6. 8. Sesā byañjanā (6).
7. 9. Vaggā pañcapaṇcaso mantā (7).
8. 10. Am-iti niggahitaṃ (8).
9. 11. Parasamaññā payoge.
10. 12. Pubbamadhoṭhitamassaraṃ sarena viyojaye (28).
11. 14. Naye paraṃ yutte (29).

Iti sandhikappe paṭhamo kaṇḍo.

1.2 Duttiya-Kaṇḍa

12. 13. Sarā (pg. ..0002) sare lopaṃ (30).
13. 15. Vā paro asarūpo (31).
14. 16. Kvacāsavaṇṇaṃ lutte (34).
15. 17. Dīghaṃ (36).
16. 18. Pubbo ca (35).
17. 19. Yamedantassādeso (43).
18. 20. Vamodudantānaṃ (44).
19. 22. Sabbo caṃ ti (46, 47).
20. 27. Do dhassa ca (50).
21. 22. Ivaṇṇo yaṃ navā (51).
22. 28. Evādisa ri pubbo ca rasso (52).

Iti sandhikappe duttiyo kaṇḍo.

¹⁶ The first number : The Number of Sutta in Kaccāyama vyākarama.

¹⁷ The second number: The Number of Sutta in Padarūpasiddhi.

¹⁸ Number in the bracket : The Number of Sutta in Saddhanīti.

1.3 Tatiya-Kaṇḍa

- 23. 36. Sarā pakati byañjane (62).
- 24. 35. Sare kvaci (63).
- 25. 37. Dīghaṃ (64, 71, 165).
- 26. 38. Rassam (65, 179).
- 27. 39. Lopaṇca tatrākāro (66, 163-4).
- 28. 40. Para dvebhāvo ṭhāne (67).
- 29. 42. Vagge ghosāghosānam tatiyapaṭhamā (68).

Iti sandhikappe tatiyo kaṇḍo.

1.4 Catuttha-Kaṇḍa

- 30. 58. Am (pg. ..0003) byañjane niggahitaṃ (153).
- 31. 49. Vaggantaṃ vā vagge (138-9).
- 32. 50. Ehe ñam (140).
- 33. 51. Sa ye ca (141).
- 34. 52. Madā sare (142-5).
- 35. 34. Ya va ma da na ta ra lā cāgamā (56).
- 36. 47. Kvaci o byañjane (130).
- 37. 57. Niggahitaṇca (146).
- 38. 53. Kvaci lopaṇ (147).
- 39. 54. Byañjane ca (147).
- 40. 55. Paro vā saro (148).
- 41. 56. Byañjano ca visaññogo (135-6, 149).

Iti sandhikappe catuttho kaṇḍo.

1.5 Pañcama-Kaṇḍa

- 42. 32. Gosare puthassāgamo kvaci (53).
- 43. 33. Pāssa canto rasso (54).
- 44. 24. Abbho abhi (57).
- 45. 25. Ajjho adhi (58).
- 46. 26. Te na vā ivaṇṇe (59).
- 47. 23. Atissa cantassa (60).
- 48. 43. Kvaci (pg. ..0004) paṭi patissa (137).
- 49. 44. Puthassu byañjane (129).
- 50. 45. O avassa (126).
- 51. 59. Anupadiṭṭhānaṃ vuttayogato (150, 154).

Iti sandhikappe pañcama kaṇḍo.

2. Nāma

52. 60. Jinavacanayuttam hi .
53. 61. Liṅgañca nippajjate (192).
54. 62. Tato ca vibhattiyo (202-3).
55. 63. Si yo am̐ yo nā hi sa nam̐ smā hi sanam̐ smim̐ su (200).
56. 64. Tadanuparodhena .
57. 71. Ālapane si gasañño (204).
58. 29. Ivaṇṇuvaṇṇā jhalā (204).
59. 182. Te itthikhyā po (206).
60. 177. Ā gho (207).
61. 86. Sāgamo se (208).
62. 206. Saṁsāsvevakavacanesu ca (209).
63. 217. Etimāsami (pg. ..0005) (210)
64. 216. Tassā vā (211, 366-7).
65. 215. Tato sassa ssāya (212).
66. 205. Gho rassam̐ (213).
67. 229. No ca dvādito nam̐mhi (214).
68. 184. Amā pato smim̐smānam̐ vā (216).
69. 186. Ādito o ca (218).
70. 30. Jhalānamiyuvā sare vā (220).
71. 489. Yavakārā ca .
72. 185. Pasaññassa ca (222).
73. 174. Gāva se (224).
74. 169. Yosū ca (224).
75. 170. Avaṁmhi ca (224).
76. 171. Āvassu vā (226).
77. 175 Tato namam̐ patimhālutte ca samāse (227-8).
78. 31. O sare ca (229).
79. 46. Tabbiparītūpapade byañjane ca .
80. 173. Goṇa nam̐mhi vā (231).
81. 172. Suhināsu ca (231-2).
82. 149. Am̐mo (pg. ..0006) niggahitam̐ jhalapehi (235).
83. 67. Saralopo mādesapaccayādimhi saralope tu pakati (236).
84. 144. Agho rassamekavacanayosvapi ca (237-8).
85. 150. Na sismimanapuṁsakāni (239-48).
86. 227. Ubhādito naminnam̐ (341).
87. 231. Inṇamiṇṇannam̐ tīhi saṅkhyāhi (243).
88. 147. Yāsu katanikāralopesu dīgham̐ (245).
89. 87. Sunam̐hisu ca (246).
90. 252. Pañcādīnamattam̐ (247).
91. 194. Patissinīmhi (248).

92. 100. Ntussanto yosu ca.
 93. 106. Sabbassa vā aṃsesu (251).
 94. 105. Simhi vā (252).
 95. 145. Aggissini (254).
 96. 148. Yosvakatarasso jho (259).
 97. 156. Vevosu lo ca (260).
 98. 189. Mātulādīnamānattamīkāre (261).
 99. 81. Smāhismimnaṃ mhābhimhi vā (265-6).
 100. 214. Na timehi katākārehi (267).
 101. 80. Suhisvakāro (pg. ..0007) e (268).
 102. 202. Sabbanāmānaṃ naṃmhi ca (270).
 103. 79. Ato nena (271).
 104. 66. So (272).
 105... So vā (273).
 106. 302. Dīghorehi (274).
 107. 69. Sabbayonīnamā-e (275, 277).
 108. 90. Smāsmimnaṃ vā (276).
 109. 295. Āya catutthekavacanassa tu (279-80)¹⁹.
 110. 201. Tayo neva ca sabbanāmehi (281)²⁰.
 111. 179. Ghato nādīnaṃ (283).
 112. 173. Pato yā (284).
 113. 132. Sakhato gasse vā (285-6).
 114. 178. Ghate ca (288).
 115. 181. Na ammādito (290).
 116. 157. Akatarassā lato yvālapanassavevo (291).
 117. 124. Jhalato sassa no vā (292).
 118. 146. Ghapato ca yonaṃ lopo (293).
 119. 115. Lato vokāro ca (294).

Iti nāmakappe paṭhamo kaṇḍo.

120. 243. Amhassa (pg. ..0008) mamaṃ savibhattissa se (295).
 121. 233. Mayaṃ yomhi paṭhame (296).
 122. 99. Ntussa nto (297).
 123. 103. Ntassa se vā (298).
 124. 98. Ā simhi (299).
 125. 198. Aṃ napuṃsake (300-1).
 126. 101. Avaṇṇā ca ge (301-2).
 127. 102. To titā sasmimnāsu (303).

¹⁹ Mog. ii, 44. Suttam pi passitabbaṃ.

²⁰ Mog. ii, 44. Suttam pi passitabbaṃ.

128. 104. Nañmhi tañ vā (304).
 129. 222. Imassidamañsisu napuñsake (305).
 130. 225. Amussāduñ (308).
 131... Itthipumanapuñsakasañkhyañ .
 132. 228. Yosu dvinnañ dve ca (310).
 133. 230. Ticatunnañ tisso catasso tayocattāro tīṇi cattāri (311).
 134. 251. Pañcādīnamakāro (247).
 135. 118. Rājassā rañño rājino se (314).
 136. 119. Raññañ nañmhi vā (315).
 137. 116. Nāñmhi raññā vā (316).
 138. 121. Smiñmhi raññe rājini (317).
 139. 245. Tumhamhākāñ (pg. ..0009) tayi mayi (318).
 140. 232. Tvamaññāñ simhi ca (319-20).
 141. 241. Tava mama se .
 142. 242. Tuyhañ mayhañca (321).
 143. 235. Tañmamañmhi (322).
 144. 234. Tavañmamañca na vā (322).
 145. 238. Nāñmhi tayā mayā (323).
 146. 236. Tumhassa tuvañtvamamhi (324).
 147. 246. Padato dutiyācatutthīchaṭṭhīsu vo no (325).
 148. 247. Hemekavacanesu ca (326).
 149. 248. Na añmhi (327).
 150. 249. Vā tatiye ca (328).
 151. 250. Bahuvacanesu vo no (329).
 152. 136. Pumantassā simhi (331-2).
 153. 138. Amālapanekavacane (333).
 154... Samāse ca vibhāsā (334).
 155. 137. Yosvāno (335).
 156. 142. Āne smiñmhi vā .
 157. 140. Hivibhatthimhi ca (337-8).
 151. 143. Susmimā (pg. ..0010) vā (339).
 159. 139. U nāñmhi ca (340).
 160. 197. Akammantassa ca (341).

Iti nāmakappe dutiyo kaṇḍo.

161. 244. Tumhamhehi namākāñ (344).
 162. 237. Vā yvappaṭhamo (345).
 163. 240. Sassañ (346).
 164. 200. Sabbanāmakārate paṭhamo (347).
 165. 208. Dvandaṭṭhā vā (348).
 166. 209. Nāññañ sabbanāmikañ (349).
 167. 210. Bahubbīhimhi ca (351-2).
 168. 203. Sabbato nañ sañsānañ (353, 368).
 169. 117. Rājassa rāju sunañ hisu ca (354).
 170. 220. Sabbassimasse vā (356).

171. 219. Animi nāmhi ca (357).
 172. 218. Anapuṃsakassā yaṃ smimhi (306-7, 358).
 173. 223. Amussa mo saṃ (359).
 174. 211. Etatesaṃ to (360).
 175. 212. Tassa vā nattaṃ sabbattha (361).
 176. 213. Sasmāsmiṃsaṃsāsvattaṃ (362, 368).
 177. 221. Imasaddassa ca (363).
 178. 224. Sabbato ko (364).
 179. 204. Ghapato smiṃ sānaṃ saṃsā (365).
 180. 207. Netāhi smimāyayā (369-70).
 181. 95. Manogaṇādito smiṃnānami-ā (373).
 182. 97. Sassa co (374).
 183. 48. Etesamo lope (375).
 184. 96. Sa sare vāgamo (376).
 185. 112. Santasaddassā so bhe bo cante (378).
 186. 107. Simhi gacchantādīnaṃ ntasaddo aṃ (382-4).
 187. 108. Sesesu ntuva (385-8).
 188. 155. Brahmatta sakha rājādito amānaṃ (393).
 189. 113. Syā ca (390-1).
 190. 114. Yonamāno (392).
 191. 130. Sakhato²¹ cāyo no (394).
 192. 135. Smime .
 193. 122. Brahmato vassa ca (287).
 194. 131. Sakhantassi nonānaṃsesu (407).
 195. 134. Āro (pg. ..0012) himhi vā (408).
 196. 133. Sunamaṃsu vā (409).
 197. 125. Brahmato tu smiṃni (405).
 198. 123. Uttaraṃ sanāsu (410).
 199. 158. Satthupitādīnamā sismiṃ silopo ca (411).
 200. 196. Aññesvārattaṃ (412).
 201. 163. Vā naṃmhi (416).
 202. 164. Satthunattañca (417).
 203. 162. U sismiṃ salopo ca (418).
 204. 167. Sakkamandhātādīnañca (419).
 205. 160. Tato yonamo tu (421).
 206. 165. Tato smimi (422).
 207. 161. Nā ā (423).
 207. 161. Āro rassamikāre (424).
 209. 168. Pitādīnamasimhi (425).
 210. 239. Tayātayinaṃ takāro tvattaṃ vā (435).

Iti nāmakappe tatiyo kaṇḍo.

²¹ Sukhāto (Sī)

211. 126. Attanto hismimanattaṃ (439).
 212. 129. Tato smiṃ ni (405).
 213. 127. Sassano (440).
 214. 128. Smā nā (441).
 215. 141. Jhalato ca²² (442).
 216. 180. Ghapato smiṃyaṃ vā (443).
 217. 199. Yonaṃ ni napumsakehi (444).
 218. 196. Ato niccaṃ (445).
 219. 195. Siṃ (446).
 220. 74. Sesato lopaṃ gasipi (447).
 221. 282. Sabbāsamāvusopasagganipātādīhi ca (448).
 222. 327. Pumassa liṅgādīsu samāsesu (449).
 223. 188. Aṃ yamīto pasaṇṇato (450).
 224. 153. Naṃ jhato katarassā (451).
 225. 151. Yonaṃ no (452).
 226. 154. Smiṃni (406).
 227. 270. Kissa ka ve ca (456).
 228. 272. Ku hiṃ haṃsu ca (460).
 229. 226. Sesesu ca (457).
 230. 262. Tra to thesu ca (460).
 231. 263. Sabbassetassākāro vā (461).
 232. 267. Tre niccaṃ (462).
 233. 264. E tothesu ca²³.
 234. 265. Imassi (pg. ..0014) thaṃ dāni ha to dhesu ca (463).
 235. 281. A dhunāmihi ca (464).
 236. 280. Eta raḥimihi (465).
 237. 176. Itthiyamato āpaccayo (466).
 238. 187. Nadādito vā ī (467).
 239. 190. Naṃ nika neyya ṇantuhi (468).
 240. 193. Patibhikkhurāṇikāraṇtehi inī (469-70).
 241. 191. Ntussa tadhikāre (471).
 242. 192. Bhavato bhoṭo (472).
 243. 110. Bho ge tu (473-84).
 244. 72. Akārapitādyantānamā (475).
 245. 152. Jhalapā rassaṃ (477).
 246. 73. Ākāro vā (476, 478-9).

Iti nāmakappe catuttho kaṇḍo.

247. 261. Tvādayo vibhattisaṇṇāyo (492).
 248. 260. Kvaci to pañcamyatthe (493).
 249. 266. Tratha sattamiyā sabbanāmehi (494).

²² Caggahaṇaṃ kvaci nivattanatthaṃ (Rū), caggahaṇaṃ tadanukaḍḍhantthaṃ (Nyā).

²³ Etothesu vā (Sī)

250. 268. Sabbato dhi (502).
 251. 269. Kiṃsmā vo (499).
 252. 271. Himhamhiñcanam (500)²⁴.
 253. 273. tamhā (pg. ..0015) ca (501).
 254. 274. Imasmā hadhā ca (503).
 255. 275. Yato hiṃ (504).
 256... Kāle.
 257. 276. Kiṃsabbhaññekayakuhi dādācanam (503).
 258. 278. Tamhā dāni ca (506).
 259. 279. Imasmā rahidhunādāni ca (507).
 260. 277. Sabbassa so dāmi vā (508).
 261. 369. Avaṇṇo ye lopaṇca (509).
 262. 391. Vuḍḍhassa jo iyitṭhesu (513).
 263. 392. Pasatthassa so ca (512).
 264. 393. Antikassa nedo (514).
 265. 394. Bāḷhassa sādho (515).
 266. 395. Appassa kaṇa (516).
 267. 396. Yuvānaṇca (517).
 268. 397. Vantumantuvīnaṇca lopo (518).
 269. 41. Yavataṃ talaṇadakārānaṃ byañjanāni calañajakārattaṃ (104,106,119,121-5).
 270. 120. Amha tumha ntu rāja brahmatta sakha satthu— pitādīhi smā nāva (542).

Iti nāmakappe pañcamo kaṇḍo.

Nāmasuttaṃ niṭṭhitaṃ.

3. Kāraka

271. 88, 308. yasmā (pg. ..0016) dapetiṃ bhayamādatte vā tadapādānaṃ. (555, 557)
 272. 309. dhātunāmānamupasaggayogādīsvapi ca (558, 568).
 273. 310. Rakkhaṇatthānamicchitaṃ (569).
 274. 311. Yena vā dassanaṃ (570).
 275. 312. dūrantikaddhakāla nimmāna tvālopa disā yoga vibhattārappayoga
 suddhappamocanahetu vivittappamāṇapubbayoga bandhanaguṇavacana
 pañhakathana thokātattūsu ca(571).
 276. 302. Yassa dātukāmo rocate dhārayate pā taṃ sampadānaṃ(553).
 277. 303. Silāgha hanu ṭhā sapa dhāra piha kudha duhisso ssūya rādhikkha paccāsuṇa

²⁴ Mog.4.

anupatigiṇa pubbakattārocanattha tadattha tumatthālamattha maññānādarappāṇini
gatyatthakammani-āsisatthasammutibhiyyasattamyatthesu ca(554).

278. 320. Yodhāro tamokāsaṃ (572-3).
279. 292. Yena vā kayirate taṃ karaṇaṃ(552).
280. 285 Yaṃ karoti taṃ kammaṃ (551).
281. 294. Yo karoti sa kattā (548).
282. 295. Yo kārehi sa hetu (550).
283. 316. Yassa (pg. ..0017) vā pariggaho taṃ sāmī (575).
284. 283. Liṅgatthe paṭhamā (577).
285. 70. Ālapane ca (578).
286. 291. Karaṇe tatiyā (591).
287. 296. Sahādiyoge ca (592).
288. 293. Kattari ca (594).
289. 297. Hetvatthe ca (601).
290. 298. Sattamyatthe ca(602).
291. 299. Yenaṅgavikāro (603).
292. 300. Visesane ca (604).
293. 301. Sampadāne catutthī (605).
294. 305. Namoyogādīsvapi ca (606).
295. 307. Apādāne pañcamī (607).
296. 314. Kāraṇatthe ca(608).
297. 284. Kammatthe dutiyā (580).
298. 287. Kōladdhānamaccantasāmyoge (581).
299. 288. Kammappavacanīyayutte (582-586).
300. 286. Gati buddhi bhuja paṭha hara kara sayādīnaṃkā rite vā(587).
301. 315. Sāmisimī chaṭṭhī(609).
302. 319. okāse (pg. ..0018) sattamī(630).
303. 321. Sāmissarādhīpati dāyāda sakkhī pathibhū pasuta kusalehi ca(631).
304. 322. Niddhāraṇe ca (632).
305. 323. Anādare ca (633).
306. 289. Kvaci dutiyā chaṭṭhīnamatthe (588).
307. 290. Tatiyāsattamīnaṃca (589).
308. 317. Chaṭṭhī ca(634).
309. 318. Dutiyāpañcamīnaṃca (640).
310. 324. Kammakaraṇanimittatthesu sattamī (641).
311. 325. Sampadāne ca (642).
312. 326. Pañcamyatthe ca (643).
313. 327. Kālabhāvesu ca (644).
314. 328. Upa'dhyādhikissaravacane (645).
315. 329. Maṇḍitussukkesu tatiyā ca (646).

Iti nāmakappe kārakakappo chaṭṭho kaṇḍo.

Kārakasuttaṃ niṭṭhitam.

4. Samāsa

316. 331. nāmāna samāso yuttattho (675).
 317. 332. Tesam vibhattiyo lopā ca (676-7).
 318. 333. Pakati cassa sarantassa (693).
 319. 330. Upasagganipātapubbako (pg. ..0019) abyayībhāvo (696).
 320. 335. So napuṃsakaliṅgo (698).
 321. 349. Digussekattam (699).
 322. 359. Tathā dvande pāṇi tūriye yogga senaṅga khuddajantuka vividha viruddha visabhāgatthādīnaṅca (700).
 323. 360. Vibhāsā rukkha tiṇa pasu dhana dhañña janapadā dīnaṅca (701).
 324. 339. Dvipade tulyādhikaraṇe kammadhārayo (702).
 325. 348. Saṅkhyāpubbo digu (703).
 326. 341. Ubhe tappurisā (707).
 327. 351. Amādayo parapadebhi (704).
 328. 352. Aññapadatthesu bahubbīhi (708).
 329. 357. Nāmānaṃ samuccayo dvando (709).
 330. 340. Mahatam mahā tulyādhikaraṇe pade (710).
 331. 353. Itthiyan bhāsitapumitthi pumāva ce (714-5).
 332. 343. Kammadhārayasaññe ca (716).
 333. 344. Attam nassa tappuris e (717).
 334. 345. Sare ana (718).
 335. 346. Kadi kussa (719).
 336. 347. Kā'ppatthesu ca (720).
 337. 350. Kvaci (pg. ..0020) samāsanta gatānamakāranto (722).
 338. 356. Nadimhā ca (725).
 339. 358. Jāyāya tudam jāni patimhi (731).
 340. 355. Dhanumhā ca (732).
 341. 336. Amvibhattīnamakārantā abyāyitāvā (733).
 342. 337. Saro rasso napuṃsake (734).
 343. 338. Aññasmā lopo ca (735).

Iti nāmakappe samāsakappo sattamo kaṇḍo.

Samāsasuttham niṭṭhitam.

5. Taddhita

344. 361. vā ṇā'pacce (752).
 345. 366. Nāyana ṇāna vacchādito (754).
 346. 367. Neyyo kattiyādīhi (755).
 347. 368. Ato ṇi vā (756).
 348. 371. Navopakvādīhi (757).

349. 372. Ñera vidhavādito (758-9).
 350. 373. Yena vā saṃsaṭṭhaṃ tarati carati vahati ñiko (764).
 351. 374. Tamadhīte tenakatādhi sannidhānaniyoga sippa bhaṇḍa jīvikatthesu ca (764).
 352. 376. Ña (pg. ..0021) rāgā tassedamaññatthesu ca (765).
 353. 378. Jātādīnamimiyā ca (767).
 354. 379. Samūhatthe kaṇa ṇā (770)²⁵.
 355. 380. Gāma jana bandhu sahāyādīhi tā (771).
 356. 381. Tadassa ṭhānamīyo²⁶ ca (773)²⁷.
 357. 382. Upamatthāyitattaṃ (777).
 358. 383. Tannissitatthe lo (778).
 359. 384. Ālu tabbahule (779).
 360. 387. Ñuttatā bhāve tu (780).
 361. 388. Ña visamādīhi (781).
 362. 389. Ramaṇīyādito kaṇa (782).
 363. 390. visese taratamisikiyittā (786).
 364. 398. Tadassatthīti vī ca (787).
 365. 399. Tapādito sī (789).
 366. 400. Daṇḍādito ika ī (790).
 367. 401. Madhvādito ro (791).
 368. 402. Guṇādito vantu (792).
 369. 403. Satyādīhi mantu (793).
 370. 405. Saddhādito ṇa (795).
 371. 404. Āyussukārāsa mantumhi (797).
 372. 385. Tappakatīvacane (pg. ..0022) mayo (798).
 373. 406. Saṅkhyāpūraṇe mo (802).
 374. 408. Sa chassa vā (804).
 375. 412. Ekādito dasassī (805).
 376. 257. Dase so niccaṇca (806).
 377... Ante niggahitaṇca (807).
 378. 414. Ti ca (808).
 379. 258. La da rānaṃ (809).
 380. 255. Vīsati dasesu bā dvissa tu (810).
 381. 254. Ekādito dassa²⁸ ra saṅkhyāne (812).
 382. 259. Aṭṭhādito ca (813).
 383. 353. Dvekaṭṭhānamākāro vā (815).
 384. 407. Catucche hi tha ṭhā (816).

²⁵ Kaṇa nā ca (Sī)

²⁶ Mīyo (Sī)

²⁷ Madanīyanti karaṇe ‘dhikaraṇe siddhaṃ (Mog. iv. 69). Madanīyādippasiddhiyā Kaccāyanena “tad assa ṭhānamīyo cā” ti suttitaṃ, tam iha karaṇe ‘dhikaraṇe vā anīyena siddhanti āha madanīyanticcādi (Mog. pañcika iv, 69).

²⁸ Dasa (Sī, K)

385. 409. Dvitihi tiyo (817).
 386. 410. Tiye dutāpi ca (818).
 387. 411. Tesamaḍḍhūpapadena aḍḍhuḍḍhadivaddha diyaddha' ḍḍhatiyā (819).
 388. 68. Sarūpāna mekasesvasakiṃ (820-3).
 389. 413. Gaṇanedasassa dvi ti catu pañca cha satta aṭṭhanavakānaṃ vī ti cattāra paññā cha sattāsanavā yosu yonañcīsamāsamṭhiritituti (824).
 390. 256. Catūpapadassa (pg. ..0023) lopo tu'ttarapadādicassa cu copī navā (826).
 391. 423. Yadanupapannā nipātanā sijjhanti (830).
 392. 418. Dvādito ko'nekatthe ca (831).
 393. 415. Dasadasakaṃ sataṃ dasakānaṃ sataṃ sahassañca yomhi (832).
 394. 416. Yāva taduttari²⁹ dasaguṇitañca (833).
 395. 417. Sakanāmechi (833).
 396. 363. Tesāṃ ṇo lopaṃ (834).
 397. 420. Vibhāge dhā ca (836).
 398. 421. Sabbanāmechi pakāravacane tu thā (844).
 399. 422. Kimimechi thaṃ (845).
 400. 364. Vuddhādisarassa vā'saṃyogantassa saṇe ca (847).
 401. 375. Māyūnamāgamo thāne (848).
 402.. 377. Āttañca (857).
 403. 354. Kvacādimajjhuttarānaṃ dīgharassa paccayesu ca (858).
 404. 370. Tesu vuddhi lopāgama vikāra viparitādesā ca (859).
 405. 365. Ayuvaṇṇānañcāyo vuddhi (860).

Iti nāmakappe taddhitakappo aṭṭhamo kaṇḍo.

Taddhitasuttaṃ niṭṭhitam.

6. Ākhyāta

406. 429. atha (pg. ..0024) pubbāni-vibhattīnaṃ cha parassapadāni (865).
 407. 439. Parāṇuttanopadāni (866).
 408. 430. Dve dve paṭhamamajjhimmuttamapurisā (867).
 409. 441. Sabbesamekābhidhāne paro puriso (868).
 410. 432. Nāmamhi payujjamānepi tulyādhikaraṇe paṭhamo (869).
 411. 436. Tumhe majjhimo (870).
 412. 437. Amhe uttamo (871).
 413. 426. Kāle.
 414. 428. Vattamānā paccuppanne (872).
 415. 451. Āṇātyāsiṭṭhe'nuttakāle pañcamī (880).
 416. 454. Anumatiparikappetthesu sattamī (881, 883-4).
 417. 460. Apaccakkhe parokkhā'tīte (885).

²⁹ Uttariṃ (Sī)

418. 456. Hiyyopabhuti³⁰ paccakkhe hiyyattani (886).
 419. 469. Samīpe'jjatani (887).
 420. 471. Māyoge sabbakāle ca (888).
 421. 473. Anāgate bhavissantī (892).
 422. 475. Kriyātipanne'tīte kālātipatti (895).
 423. 426. Vattamānā tī anti, si tha, mi ma te ante, sevhe, e mhe (896).
 424. 450. Pañcamī(pg...0025) tu antu, hi tha, mi ma, tam antam, ssu vho, e āmase (897).
 425. 453. Sattamī eyya eyyum, eyyāsi eyyātha, eyyāmi eyyāma, etha eram, etho eyyāvho, eyyam eyyāmhe (898).
 426. 459. Parokkhā a u, e ttha, am mha³¹, ttha re, ttho vho, im mhe³² (899).
 427. 455. Hiyyattani ā ū, o ttha, am mhā³³, ttha tthum, sevham, im mhase (900).
 427. 468. Ajjatani iñam ottha, im mhā, ā ū, se vham, am mhe (901).
 429. 472. Ssavissantī ssati ssanti, ssasi ssatha, ssāmi ssāma, ssate ssante, ssase ssavhe, ssam ssāmhe (902).
 430. 474. Kālātipatti ssā ssamsu, sse ssatha, ssam ssāmā³⁴, ssatha ssisu, ssase ssavhe, ssim ssāmhase (903).
 431. 428. Hiyyattani sattamī pañcamī vattamānā sabbadhātukam (904).

Iti ākhyātakappe paṭhamo kaṇḍo.

432. 362. Dhātulinghi parā paccayā (905).
 433. 528. Tijagupakitamānehi khachasā vā (906-9).
 434. 534. Bhujaghasaharasupādīhitumicchattesu³⁵ (910).
 435. 536. Āya (pg. ..0026) nāmato kattūpamānādācāre (911).
 436. 537. Īyū'pamānā ca (912).
 437. 538. Nāmamhā'tticchatthe (913).
 438. 540. Dhātūhi ne naya nāpe nāpayā kārītāni hetvatthe (914).
 439. 539. Dhāturūpe nāasmā na yo ca (919).
 440. 445. Bhāvakammesu yo (920).
 441. 447. Tassa cavaggayakāravakārattam sadhātvantassa (921).
 442. 448. Ivaṇṇāgamo vā (922).
 443. 449. Pubbarūpañca (923).
 444. 511. Tathā³⁶ kattari ca (924).
 445. 433. Bhūvādito a (925).
 446. 509. Rudhādito niggahitapubbañca (926).
 447. 510. Divādito yo (928).

³⁰ Hiyyopabhuti (Sī)

³¹ Amha (Sī)

³² Imhe (Sī)

³³ Amhā (Sī)

³⁴ Ssamhā

³⁵ Tumicchattthesu ca (Sī)

³⁶ Yathā (Sī, K)

448. 512. Svādito ṇuṇā uṇā ca (929).
 449. 513. Kiyādito nā (930).
 450. 517. Gahādito ppaṇhā (931).
 451. 520. Tanādito oyirā (932).
 452. 525. Curādito ṇe ṇayā (933).
 453. 444. Attanopadāni bhāve ca kammani (934).
 454. 440. Kattari ca (935).
 455. 530. Dhātupaccayehi (pg. ..0027) vibhattiyo (936).
 456. 420. Kattari parassapadaṇi (937).
 457. 424. Bhūvādayo dhātavo (938).

Iti ākhyātakappe dutiyo kaṇḍo.

458. 461. Kvacādivaṇṇānamekassarānaṇi dvebhāvo (939).
 459. 462. Pubbo' bbbhāso (940).
 460. 506. Rasso (941).
 461. 464. Dutiyacatutthānaṇi paṭhamatatiyā (942).
 462. 467. Kavaggassa cavaggo (943).
 463. 532. Mānakitānaṇi va tattaṇi vā (944).
 464. 504. Hassa jo (945).
 465. 463. Antassivaṇṇākāro vā (946).
 466. 489. Niggahitaṇca (947).
 467. 533. Tato pāmānaṇi vāmaṇi sesu (948).
 468. 492. Thā tiṭṭho (949).
 469. 494. Pā pivo³⁷ (949).
 470. 514. māsā jājaṇṇā (950).
 471. 483. Disassa passa dissa dakkhā vā (951).
 472. 531. Byañjanantassa co chappaccayesu ca (952).
 473. 529. Ko khe ca (953).
 474. 535. Harassa gī se³⁸ (954).
 475. 465. Brūbhūnamāhabhūvā (pg. ..0028) parokkhāyaṇi (956).
 476. 442. Gamissanto ccho vā sabbāsu (957).
 477. 479. Vacassa'jjatanimhi makārā o (958).
 478. 438. Akāro dīghaṇi himimesu (959).
 479. 452. Hi lopaṇi vā (960).
 480. 490. Hotissare' ho'he bhavissantimhi sassa ca (961).
 481. 524. Karassa sappaccayassa kāho (962).

Iti ākhyātakappe tatiyo kaṇḍo.

482. 508. Dādantassaṇi mimesu (972).
 483. 527. Asaṇiyogantassa vuddhi kārite (973).

³⁷ Pā pibo (Rū, Si)

³⁸ Gīm se (Si)

484. 542. Ghaṭṭādīnaṃ vā (974).
 485. 434. Aññesu ca (975).
 486. 543. Guhadusānaṃ dīghaṃ (977).
 487. 478. Vaca vasa vahādīnamukāro vassaye (978-9).
 488. 481. Ha vipariyayo lo vā (980).
 489. 519. Gahassa ghe ppe (981).
 490. 518. Halopo ṇhāmi (982).
 491. 523. Karassa kāsattamajjatanimhi (983).
 492. 499. Asasmā mimānaṃ mimhān'talopo ca (987).
 493. 498. Thassa tthattam (988).
 494. 495. Tissa (pg. ..0029) tissa tthittam (989).
 495. 500. Tussa tthuttam (991).
 496. 497. Simhi ca (992).
 497. 477. Labhasmā ī-amnaṃ tthattam (1003).
 498. 480. Kusasmā dī cchi (1004).
 499. 480. Dā dhātussa dajjam (1005).
 500. 486. Vadassa vajjam (1006).
 501. 443. Gamissa ghammaṃ (1013).
 502. 493. Yamhi dā dhā mā ṭhā hā pā maha mathādīnamī (1014).
 503. 485. Yajassādissi (1015).
 504. 470. Sabbato um imsu (1016).
 505. 482. Jaramarānaṃ jīra jīyya mīyyā³⁹ vā (1018).
 506. 496. Sabbatthā'sassādilopo ca (1019).
 507. 501. Asabbadhātuke ñā (1020).
 508. 515. Yyessa ñāto iyā ñā (1021).
 509. 516. Nāssa lopo yakāratam (1022).
 510. 487. Lopañcettamakāro (1023).
 511. 521. Uttamokāro (1024).
 512. 522. Karassākāro ca (1025).
 513. 435. O ava sare (1027).
 514. 491. E aya (1028).
 515. 541. Te (pg. ..0030) āvāyā kārite (1029).
 516. 466. Ikārāgamo asabbadhātukamhi (1030).
 517. 488. Kvaci dhātuvibhattippaccayānaṃ dīghaviparītādesa lopāgamā ca (1105).
 518. 446. Attanopadāni parassapadattam (1031).
 519. 457. Akārāgamo hiyyatthanī-ajjatanīkālātipattīsu (1032).
 520. 502. Brūto ī timhi (1033).
 521. 425. Dhātussanto lopo' nekasarassa (1034).
 522. 476. Isuyamūnamanto ccho vā (1035).
 523. 526. Kāritānaṃ ṇo lopaṃ.

Iti ākhyātakappe catuttho kaṇḍo.

Ākhyātasuttam niṭṭhitam.

³⁹ Jīra jīya mīya (K). Jīra jīyya mīyyā (Sī).

7. Kibbidhāna

524. 561. dhātuyā kammādimhi ṇo (1106).
 525. 565. Saññāyama nu (1107).
 526. 567. Pure dadā ca im̃ (1108).
 527. 568. Sabbato ṇvutvā'vī vā (1109).
 528. 577. Visa ruja padādito ṇa (1110).
 529. 580. Bhāve ca (1111).
 530. 584. Kvi ca (1112).
 531. 589. Dharādīhi (pg. ..0031) rammo (1113).
 532. 590. Tassilādīsu ṇī tvā vī ca (1114).
 533. 591. Sadda kudha cala maṇḍattha rucādīhi yu (1117).
 534. 592. Pārādigamimhā rū (1118).
 535. 593. Bhikkhādito ca (1119).
 536. 594. Hanatyādīnaṃ ṇuko (1120).
 537. 566. Nu niggahitaṃ padante (1122).
 538. 595. Saṃhanāñ'ñāya vā ro gho (1123).
 539. 558. Ramhi ranto rādino (1124).
 540. 545. Bhāvakammesu tabbā'nīyā (1125).
 541. 552. Ṇyo ca (1126).
 542. 557. Karamhā ricca (1127).
 543. 555. Bhūto'bba (1128).
 544. 556. Vada mada gamu yuja garahākārādīhi jja mmaggayheyyāvāro vā (1129).
 545. 548. Te kiccā (1131).
 546. 562. Aññe kitta (1132).
 547. 596. Nandādīhi yu (1133).
 548. 597. Kattukaraṇapadesesu ca (1134).
 549. 550. Rahādito ṇa (1135).

Iti kibbidhānakappe paṭhamo kaṇḍo.

550. 549. Ṇādayo (pg. ..0032) tekālikā (1137).
 551. 598. Saññāyaṃ dādhāto i (1138).
 552. 609. Ti kiccā'siṭṭhe (1139).
 553. 599. Itthiyamatiyavo vā (1140).
 554. 601. Karato ririya (1141).
 555. 612. Atīte ta tavantu tāvī (1142).
 556. 622. Bhāvakammesu ta (1143).
 557. 606. Budhagamāditthe kattari (1144).
 558. 602. Jito ina sabbattha (1145).
 559. 603. Supato ca (1146).
 560. 604. Īsaṃdusūhi kha (1147).
 561. 636. Icchatthesu samānakattukesu tave tum̃ vā (1148).

562. 638. Arahasakkādīsu ca (1149).
 563. 639. Pattavacane alamatthesu ca⁴⁰.
 564. 640. Pubbakāle'kakattukānaṃ tuna tvāna tvā vā (1150-6).
 565. 646. Vattamāne mānan'tā (1157).
 566. 574. Sāsādīhi ratthu (1159).
 567. 575. Pātito⁴¹ ritu (1160).
 568. 576. Mānādīhi (pg. ..0033) rātu (1161).
 569. 610. Āgamā tuko (1162).
 570. 611. Bhabbe ika (1163).

Iti kibbidhānakappe dutiyo kaṇḍo.

571. 624. Paccayādaniṭṭhā nipātanā sijjhanti (1164).
 572. 625. Sāsadisato tassa riṭṭho ca (1170).
 573. 626. Sādisanta puccha bhanja hantādīhi ṭṭho (1176).
 574. 613. Vasato uttha (1177)⁴².
 575. 614. Vasa vāvu (1178).
 576. 607. Dha ḍha bha he hi dhaḍḍhā ca (1179).
 577. 628. Bhanjato ggo ca (1180).
 578. 560. Bhujādīnamanto no dvi ca (1181).
 579. 629. Vaca vā vu (1182).
 580. 630. Gupādīnañca (1183).
 581. 616. Tarādīhi iṇṇo (1184).
 582. 631. Bhidādito inna anna iṇā vā (1185).
 583. 617. Susa paca sakato kkha kkā ca (1186).
 584. 618. Pakkamādīhi nto ca (1187).
 585. 619. Janādīna mā timhi ca (1189).
 586. 600. Gama khana hana ramādīnamanto (1190).
 587. 632. Rakāro ca (1191).
 588. Ṭhāpānami-ī (pg. ..0034) ca (1192).
 589. 621. Hantehi ho hassa ḷo vā adahanahānaṃ (1193).

Iti kibbidhānakappe tatiyo kaṇḍo.

590. 579. Ṇamhi ranjassa jo bhāvakaraṇesu (1194).
 591. 544. Hanassa ghāto (1195).
 592. 503. Vadho vā sabbattha (1196).

⁴⁰ Sad. Suttanmālā 393 piṭṭhe passitabbaṃ.

⁴¹ Pādito (Rū, Sad., Sī) katthaci potthake “pātito” ti ettha ādisaddo atthi. So anicchito uparisuttana dhā-dhātuto ritu-paccayassa saṅgahitattā. Tasmā “pātito” ti tyantavasena suttapāṭho sundaratāro (Suttaniddesa).

⁴² Uttha-uṭṭhānaṃ vinicchayo Abhayārāṃikatherena viracite Moggallānvuttinissayadutiyaabhāge 791-piṭṭhe passitabbaṃ.

593. 564. Ākārāntānamāyo (1197).
 594. 582. Purasamupaparīhi karotissa kha kharā vā tappaccayesu ca (1198).
 595. 637. Tavetunādīsu kā (1199).
 596. 551. Gamakhanahanādīnaṃ tuṃtabbādīsu na (1200).
 597. 641. Sabbehi tunādīnaṃ yo (1201).
 598. 643. Canantehi raccaṃ (1203).
 599. 644. Disā svānasvantalo po ca (1204).
 600. 645. Mahadabbehi mma yha jja bbha ddhā ca (1205).
 601. 334. Taddhitasamāsakitakā nāmaṃ vā'tavetunādīsu ca.
 602. 6. Dumhi garu (10).
 603. 7. Dīgho (pg. ..0035) ca (9).
 604. 684. Akkharehi kāra⁴³ (1208).
 605. 547. Yathāgamamikāro (1210).
 606. 642. Dadhantato yo kvaci (1211).

Iti kibbidhānakappe catuttho kaṇḍo.

607. 578. Niggahita⁴⁴ saṃyogādi no (1212).
 608. 623. Sabbattha ge hī (1165).
 609. 484. Sadassa sīdatthaṃ (1213).
 610. 627. Yajassa sarassī tthe (1215).
 611. 608. Hacetutthānamantānaṃ do dhe (1216).
 612. 615. Dho dhakāre (1217).
 613. 583. Gahassa ghara ñe vā (1218).
 614. 581. Dahassa do laṃ (1219).
 615. 586. Dhātvantassa lopo kvimhi (1220).
 616. 587. Vidante ū (1222).
 617. 633. Na ma ka rānamantānaṃ niyuttatamhi (1223).
 618. 571. Na ka vatthaṃ ca jā ṇvumhi (1224).
 619. 573. Karassa ca tattaṃ thusmiṃ (1225).
 620. 549. Tuṃtunatabbesu vā (1226).
 621. 553. Kāritaṃ (pg. ..0036) viya ṇānubandho (1227).
 622. 570. Anakā yu ṇvūnaṃ (1228).
 623. 554. Ka gā ca jānaṃ (1229).

Iti kibbidhānakappe pañcama kaṇḍo.

Kibbidhānasuttaṃ niṭṭhitaṃ.

⁴³ Kāraṃ (Sī)

⁴⁴ Niggahitaṃ (Sī)

8. Uṇādikappa

624. 563. kattari kitta (1231).
 625. 605. Bhāvakammesu kiccattakkhatthā⁴⁵ (1232).
 626. 634. Kammani dutiyāya tto (1233).
 627. 652. Khyādīhi mana ma ca to vā (1234).
 628. 653. Samādīhi thamā (1236).
 629. 569. Gahassu'padhasse vā (1238).
 630. 654. Masussa sussa ccharaccherā (1239).
 631. 655. Āpubbacarassa ca (1240).
 632. 656. Ala kala salehi la yā (1241).
 633. 657. Yāṇa lāṇā (1242).
 634. 658. Mathissa thassa lo ca (1243).
 635. 559. Pesātisaggapattakālesu kiccā (1244).
 636. 659. Avassakādhamiṇesu ṇī ca (1245).
 637... Arahasakkādīhi tuṃ (1246).
 638. 668. Vajādīhi pabbajjādayo nippajjante (1247).
 639. 585. Kvilopo (pg. ..0037) ca (1266).
 640... Sacajānaṃ ka gā ṇānubandhe (1267).
 641. 572. Nudādīhi yu ṇvūna manā na nā kā na na kā sakāritehi ca (1268).
 642. 588. I ya ta ma kiṃ esānamantassaro dīghaṃ kvaci dusassa guṇaṃ doraṃ sa kkhī ca (1269).
 643. 635. Bhyādīhi mati budhi pūjādīhi ca tto (1270).
 644. 661. Vepu sī dava vamu ku dā bhūtvādīhi thuttima ṇimā nibbatte (1271-3).
 645. 662. Akkose namhāni (1281).
 646. 419. Ekādito sakissa kkhattuṃ (1282-4).
 647. 663. Sunassunasso ṇa vānuvānūnanakhunānā (1285-6).
 648. 664. Taruṇassa susu ca.
 649. 665. Yuvassuvassuvuvānanūnā (1287).
 650. 651. Kāle vattamānātīte ṇvādayo (1288).
 651. 647. Bhavissati gamādīhi ṇī ghiṇa (1289).
 652. 648. Kriyāyaṃ ṇvu tavo (1290).
 653. 307. Bhāvavācimhi catutthī (1291).
 654. 649. Kammani ṇo (1292).
 655. 650. Sese ssaṃ ntu mānānā⁴⁶ (1293).
 656. 666. Chadādīhi ta traṇa (1295-6).
 657. 667. Vadādīhi ṇitto gaṇe (1297).
 658. 668. Midādīhi tti tiyo (1298).

⁴⁵ Khattā nāma īsādyatthā, īsaṃdusūhi kheti vuttattā. Īsatthasambhavato khatthattamāgamma, pa, kate rūpaṃ. Khakārassa lopaṃ katvā, pa, rūpaṃ (Syā). Ktakhapaccayā 'tit' ti veditabbā. Ktapaccayo 'kitakiccā' ti ca khapaccayo 'kicca' ti ca veditabbā (Suttaniddesa). Kicca-ka-kkhatthā (Sī, K).

⁴⁶ Sakkatabyākaraṇānūsārena "ssantussamānānā" ti ācariyā vadanti. Padarūpasiddhiyam pi vuttaṃ "atha vā 'bhavissati gamādīhi ṇī ghiṇi' ti ettha 'bhavissati' ti vacanato 'ssantu' iti eko va paccayo daṭṭhabbo" ti.

659. 669. Usuranjadasānaṃ (pg. ..0038) daṃsassa daḍḍho dhaṭṭhā ca⁴⁷ (1299-1300).
 660. 670. Sūvusānamūvusānamato tho ca (1301).
 661. 671. Raṇjudādīhi dhadiddakirā kvaci jadalopo ca (1302).
 662. 672. Paṭito hissa herapa hīrapa (1304).
 663. 673. Kaḍhādīhi ko (1305).
 664. 674. Khādāmagamānaṃ khandhandhagandhā (1306-7).
 665. 675. Paṭādīlyalaṃ (1308).
 666. 676. Puthassa puthu pathā⁴⁸ mo vā (1309).
 667. 677. Sasvādīhi tu davo (1313).
 668. 678. Jhādīhi īvaro (1314).
 669. 679. Munādīhi ci (1315).
 670. 680. Vidādīlyūro (1316).
 671. 681. Hanādīhi nu ṇu tavo⁴⁹ (1317).
 672. 682. Kuṭādīhi ṭho (1318).
 673. 683. Manupūrasuṇādīhi ussanusisā (1319).

Iti kibbidhānakappe uṇādikappo chaṭṭho kaṇḍo.

Uṇādisuttaṃ niṭṭhitam.

KACCĀYANAVYĀKARAṆAṂ NIṬṬHITAṂ

⁴⁷ Usuranjehi ghaṭṭhā, daṃsassa daḍḍho ca (Visuddhārumāṇasuttaṃ).

⁴⁸ Paṭhā (K).

⁴⁹ Nuṇubhavo (Sī, K).

KACCĀYANA BYĀKARAṆAM

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

1. SANDHI-KAPPA

1. Sandhi Division⁵⁰

PAṬHAMA-KAṆḌA

The First Sub - Division

- (a) Settham tilokamahitam abhivandiy' aggam,
Buddhañ ca Dhammam amalaṃ Gaṇam uttamañ ca,
Satthussa tassa vacanattavaram subuddhum,
Vakkhāmi suttahitam ettha Susandhikappaṃ.⁵¹
- (b) Seyyam jineritanayena budhā labhanti,
Tañ c'āpi tassa vacanattasubodhanena,
Atthañ ca akkharapadesu amohabhāvā,
Seyyatthiko padam ato vividham suneyya.⁵²

§T1. (a) Having saluted the excellent Buddha, honored by the three worlds, and the highest, together with the pure *Dhamma*, and the noble *Saṅgha*, I will expound here the good chapter on *Susandhi kappa*, which is beneficial for the thorough understanding of the noble meaning of the Word of the Teacher.

(b) The wise attained the best, i.e. the nine Supramundane states, by the way as taught by the Victorious One; that way they attained by knowing well the meaning of His words; the meaning they attained by non-confusion of the meaning in letters and words. Therefore, let one who wishes the best listen to the various (letters and) words.⁵³

§T2 (a) I pay homage to the Buddha—the most praise-worthy (the most Admirable),
 I pay homage to the Buddha—the most worthy of worship by those in the realms of *Brahmas*, human beings and deities (*Devas*),

⁵⁰ Sandhi means the combination of two letters or words that come in immediate contact with each other. Charles Duroiselle translates it as Euphony. But Sandhi is already an English word. It can be found in *The American Heritage Dictionary of the English Language*, Third Edition and *The Oxford English Dictionary*, Second Edition.

⁵¹ Vasantatilaka Gāthā.

⁵² Vasantatilaka Gāthā.

⁵³ Ven. Nandisena.

I pay homage to the Buddha—the Noblest, utmost in supremacy,
 I pay homage to the *Dhamma*—which is devoid of *Rāga* (greed, sensuous desires),
 I pay homage to the *Dhamma*—which could lead to the attainment of the four *Maggas*, four *Phalas*, *Nibbāna*, and the *Pariyattidhamma* (Scriptural *dhammas*)—altogether ten of them,
 I pay homage to the *Saṅgha*—*Ariyaśaṅghas* (The eight Noble Persons) who are already liberated, after removing *Avijjā* (ignorance) and are devoid of *Rāga* (the ten defilements).

The Buddha preached the Dhamma in *Pāḷi*, and to enable his disciples to rightly render and understand the *Dhamma*, I will make an attempt to present the exposition in Pāḷi script of Grammar (*Susandhikappa*).

(b) The aforesaid Supramandane states (*Lokuttara dhammas*), including the four *Maggas*, four *Phalas* and *Nibbāna* has been expounded by the Buddha, and those who have the inherent potential to be liberated could understand the preaching correctly through their ability of penetrative knowledge.

They understood the preaching thoroughly without any hindrance in Pāḷi words, syntax and the system of Pāḷi language usages. Therefore, the disciples who want to attain the nine *lokuttara dhammas* should learn the Pāḷi words, their syntax and system of the Pāḷi language pattern presented as a guide in this book (*Kaccāyana Vyākaraṇa*)

Explanation of the Terms:

§ **Kaccāyana** = *The author* (Kaccāyana Mahāthera) § **Byākaraṇa** (or Vyākaraṇa) = *sadda = Grammar* § **Pati rakkhatīti Pāḷi** = *Pāḷi protects the teaching of the Buddha (because the Buddha preach the Dhamma in Pāḷi)*

(a)

§ **Setṭham** (a) = *Foremost; excellent, eminent, supreme* → *Setṭhatara* = *More excellent* → *Setṭhatama* (a) = *Consider the best* § **tilokamahitaṃ** → *tiloka* (m) = *The three worlds* → *mahita* (pp. of mahati) = *honoured; revered*. § **abhivandati** (v) (Abhi + vand + a) *To salute respectfully, pay homage* → *abhivandiya* (absolutive) = *(Of the above) having bowed down to* § **agga** (a) = *The highest; the topmost; (m) the end, the top* § **Buddhañ ca Dhammam** = *Buddha and Dhamma* § **amala** = *Pure, clean, white* § **Gaṇa** (m) = *A chapter of monk (saṅgha) priesthood, crowd, a multitude, assemblage* § **Suttama** (a) = *Highest, best, noble, excellent* § **Satthussa** (gen, M, sg) = *Of teacher, of master* § **stassa** (Dat/Gen, sg. 3rd per.) [so] = *His* § **vacanattavaram** (vacana [nt] utterance, word, saying, an expression + tavaram) → *thāvara* (adj) = *Long lasting, immovable* § **subuddhum** = *for the sake of understanding well* § **Vakkhāmi** (future, 1st per, sg) = *I will say* § **suttahitam** → *hita* (adj) (p.p of dahati) = *Useful, suitable, beneficial* § **Settha** (adv) = *Here, in this place, in this case* § **Susandhikappam** → *su* = *A particle used only as an inseparable prefix, and implying excellence, or facility, or excess; eg: subhāsita, well spoken, well preached or uttered* → *sandhi* (m/f) (san + dhā) = *Union, junction, connection, euphonic junction* → *kappa* (adj/n) (Sanskrit: kalpa) = *Fitting, suitable, proper*.

(b)

§Seyya (a)= *Better, excellent* §jineritanayena = *According to the teaching of the Buddha* → jinerita (adj) = *Uttered by the Buddha* → Dhammo jinerato = *The Truth preached by the Buddha* §budhā = *wise man* → Buddhho (adj) = *Wise* §labhanti> labh + a > labhati = *gets; obtains; attains.* §Tañ c'āpi tassa §vacanattha (m) = *meaning of a word.* §subodhanena→ bodhana (nt.) = *enlightenment; knowledge.*→ bodha = *Knowledge, wisdom, Buddhaship, supreme knowledge* §Atthañ ca > attha + ca → attha (m) = *welfare; gain; wealth; need; want; use; meaning;* (attha pres. 2nd plu. of atthi.) *destruction.* §akkharapadesu = *Letter & words* → akkharam/akkharo = *A letter of alphabet.* §amohabhāva §Seyyatthiko = *Desiring bliss* §pada (nt.) = *foot; foot-step; a word; position; place; reason; cause; a line of stanza; the final rest* §ato = *Hence; now; therefore; accordingly* §vividho (adj) = *Various, manifold* §suneyya → Sunāti / sunoti = *To hear*

Sandhi:

The sandhi is defined as, “Dvinnam padānam antaram adassetvā sammādhīyatīti sandhi,” rendered ‘When two letters of the same word or two different words are joined together for the sake of euphonic union, it is called sandhi.’

When two sounds are joined together, they sometimes undergo changes according to certain rules called sandhi rules.⁵⁴ Sandhi (union) is that part of the grammar, which treats of the euphonic changes that occur when one word is joined to another. Generally these changes occur:

1. When a word ending in a vowel is joined to a word beginning with a vowel.⁵⁵
2. When a word ending in a vowel is joined to another word beginning with a consonant.⁵⁶
3. When a word ending in Niggahita (ṁ) is followed by a word beginning either with a vowel or with a consonant⁵⁷

The term Sandhi is derived from Sam + dhā + i. “Sam” is the prefix here meaning “together”; “dhā” is the root meaning “to hold”; “i” is a noun forming suffix. Sandhi therefore literally means “holding together”. Thus implying “union” “junction” or “combination”.

As a grammatical term, Sandhi means the union of two words that occurs for the sake of euphony (pleasing sound, agreeableness of utterance). It helps in easy pronunciation.⁵⁸ To be more precise it is the union of the final letter of the preceding word and the first letter of the following word.

⁵⁴ A Grammar of the Pāli Language, p6.

⁵⁵ Also called sara-sandhi.

⁵⁶ Also called vomissaka-sandhi. There is no consonant sandhi because no pāli word ends in consonant, excepting ṁ, Pāli grammar, p.14.

⁵⁷ Also called niggahīta-sandhi, A Practical Grammar of the Pāli Language, p.5.

⁵⁸ Pāli Grammar, p12.

Pāli grammarians distinguish between two classes of Sandhi: one is called Akkhara-sandhi or the euphonic combination of letters, and the other is called Pada-sandhi or the euphonic combination of words. The former takes place internally, within the same word, while the latter takes place externally, between the final letter of one word and the initial letter of another word.⁵⁹

According to Padarūpasiddhi there are four classes:

- 1) sarasandhi, combination of vowels;
- 2) pakatisandhi, natural combination;
- 3) byañjanasandhi, combination of a vowel and a consonant,
- 4) niggahitasandhi, combination of 'm' with a vowel or a consonant.⁶⁰

Suttas:

1⁶¹. 1⁶². Attho akkharasaññāto

Sabbavacanānam attho akkhareh' eva saññāyate. Akkharavipattiyam hi atthassa dunnayatā hoti, tasmā akkharakosallam bahupakāram Suttantesu.

§T1. The meaning of all words is known only through letters, for when there is deformity of letters, the meaning becomes difficult to understand. Therefore, skillfulness at letters is very useful in [understanding] the Discourses.⁶³

§T2 [The meaning (is derived) from the knowledge of letters, hence the sense becomes unintelligible if there is any mistake in the arrangement of letters. So, a minute knowledge of letters is of immense use for one who is to proceed the studies of Suttantas (Sabba vacana).]⁶⁴

e.g. When we read the word 'tiger'—the image of tiger appears in our mind—we interpret and make out the meaning properly. If the word is spelt wrongly, for instance, 'tie go'—it won't be able to produce 'the tiger' in the mind. There is a case of a yogi who went on reciting 'udaka baka'—actually the words his teacher taught him were 'udaya vaya'.

The Definition of the Terms:

§Sabbavacanānam (nt, gen, pl) = of all words or the teaching of the Buddha §attho (m, nom, sg) = sense, meaning §eva (indecl.) = so, even, just §akkharehi (nt, instr, pl) =

⁵⁹ Ibid p.13

⁶⁰ Rū 2-35; NPC ii 3-27; IP 213.

⁶¹ Kaccāyana vyākaraṇa's sutta — number.

⁶² Padarūpasiddhi's sutta — number.

⁶³ The first translations in this book is from the sources of Ven. Nandisena.

⁶⁴ The second translations in this book is from Kaccāyana's Pāli Grammar, translated into English by Ven. Satis Chandra Ācārya.

through letters **§saññāyate** (pres., medium, attanopada, 3rd p. sg) < sañ + √ñā > saññā + ya + te > saññāyate = *is designated, derived* < sañjānāti (sañ + jānāti) = *to recognize, to perceive, to know* **§hi** (indecl.) = *for, because, indeed, surely* **§hoti** (pre. 3rd p. sg) < √hū = *is, becomes* **§dunnayatā** (f, nom, sg) = *the state of unintelligible* < dunnaya + tā (secondary derivative) **§atthassa** (m, dat/gen, sg) = *to the sense of the meaning* **§akkharavipattiyaṃ** (f, loc, sg) = *mistake in the (arrangement of letters, spelling)* < akkhara (nt) *letter* + vipatti (f) *wrong state, false manifestation* **§akkharakosallaṃ** (nt, nom, sg) = *the proficiency in the letters or a minute knowledge of the letter* **§bahūpakāraṃ** (m, acc, sg) = *very helpful; of great help; of immense use* < bahū (adj) *much, many, very, great* + upakāra (m) *help, support, favor*

2. 2. Akkharā p' ādayo ekacattālīsaṃ (1, 2)⁶⁵

Te ca kho akkharā api akārādayo ekacattālīsaṃ Suttantesu sopakārā.

And, these letters which are forty-one beginning with 'a' are very useful in the Discourses (suttanta piṭakas).

* Tam yathā? a ā i ī u ū e o; k kh g gh ñ; c ch j jh ñ; ṭ ṭh ḍ ḍh ṇ; t th d dh n; p ph b bh m; y r l v s h ḷ ṃ. Iti **akkharā** nāma.

What are they? a ā i ī u ū e o; k kh g gh ñ; c ch j jh ñ; ṭ ṭh ḍ ḍh ṇ; t th d dh n; p ph b bh m; y r l v s h ḷ ṃ. These are called 'letters' (akkharā).

* Tena kvattho? Attho akkharasaññāto.⁶⁶

What is the benefit of that (i.e. by calling them 'letters')? It is beneficial in such suttas as 'Attho akkharasaññāto' (§1) in which we know akkhara means the forty-one letters.

The Definition of the Terms:

§akkharā p' ādayo < akkharā (nt) *letter* + api (indecl.) *later, and, moreover* + ādayo < ādi (adj) *beginning with* **§ekacattālīsaṃ** (adj) = *forty-one* **§sopakārā** (m, nom, pl) = *useful* < su *well, good* + upakāra *help, support* **§suttantesu** (nt, loc, pl) = *in the (studies of) suttanta piṭakas* **§te** (demonstrative pron.) (3rd p. nom, pl) = *those* **§akārādayo** = *beginning with the sound 'a' < akāra, the sound 'a' + ādi, beginning with ('a') letter* **§yathā** (katham) (f) = *how, what* **§aṃ** (nt, nom, sg) = *that* — **iti** (indecl.) = *thus, in this way* **§nāma** (indecl.) = *called, by name* **§kvattho** < ko *where, what* + attho *use, benefit* = *what is the sense or meaning (of this)* **§tena** (demonstrative pron., instr, sg) < tad = *so then, now then*

3. 3. Tatth' odantā sarā aṭṭha (3)⁶⁷

Tattha akkharesu akārādīsu odantā aṭṭha akkharā sarā nāma honti.

⁶⁵ Saddanīti's sutta number.

⁶⁶ § 1.

⁶⁷ Saddanīti's sutta number.

§T1. Among those letters, the eight letters beginning with ‘a’ and ending with ‘o’ are called ‘vowels’.

§T2. [There, the eight vowels ending with o are a, ā, i, ī, u, ū, e, o.]

* Tam yathā? a ā i ī u ū e o. Iti **sarā** nāma.

What are they? a ā i ī u ū e o. These are called ‘vowels’ (sarā).

* Tena kvattho? Sarā sare lopam.⁶⁸

What is the benefit of that (i.e. by calling them ‘vowels’)? It is beneficial in such suttas as ‘Sarā sare lopam’ (§12).

The Definition of the Terms:

§Tatth’ odantā = tattha + odantā—tattha (adv.) there, it refers to the previous suttas which mentions the forty-one letters It has a variety of meaning as follows: 1. of place (a) there, in that place; here in this (b) direction: there, in this place/ connection. 2. as locative case of the pronoun ‘a’ = in this, for or about that 3. of this = then, for the time being, intention §odantā (m, nom, pl) < o + d + anta = ending with ‘o’ §Tattha akkharesu= among those 41 letters; akkharesu = in the letters § attha (numeral) = eight §akārādīsu nt, loc, pl) < akāra + ādi= beginning with ‘a’ §sarā (m, nom, pl) = sound, vowels §sarā nāma honti = are called ‘vowels’ §tam (nt, nom, sg) = that §yathā = how, what.

4. 4. Lahumattā tayo rassā (4)

Tattha atthasu saresu lahumattā tayo sarā rassā nāma honti.

§T1. Among the eight vowels, the three light-measured vowels are called ‘short’ (rassa).

§T2. [The three of soft measure are short vowels.]

* Tam yathā? a i u. Iti **rassā** nāma.

What are they? a i u. These are called ‘short’ vowels (rassā).

* Tena kvattho? Rassam.⁶⁹

What is the benefit of that (i.e. by calling them ‘short’)? It is beneficial in such suttas as ‘Rassam’ (§ 26).

What is the meaning of this? ‘Rassam’ (§ 26).

*** Note:**

- Short vowel = 1 measure (ekamattā⁷⁰)

⁶⁸ § 12.

⁶⁹ § 26.

⁷⁰ Mattā is said to be the moment that it equal to the snap of the finger or the wink of an eye, Padarūpasiddhi 2.

- Long vowel = 2 measure (dvimattā)
- Consonant = ½ measure⁷¹ (Addhamattā)
- Ka = 1 mattā
- Ke, ko = 2 mattā

The Definition of the Terms:

§Tattha (adv.) = *there* §atthasu (loc, pl) = *in the eight* §saresu (m, loc, pl) = *in the vowels* §lahumattā (nom, pl) = *light/soft measure < lahu (nt) a short vowel + matta measuring, by measure* §tayo (numeral) = *three* §rassā [sarā] (m, nom, pl) = *short vowels*

5. 5. Aññe dīghā (5)

Tattha atthasu saresu rassehi aññe pañca sarā dīghā nāma honti.

§T1 Among the eight vowels, the other five vowels apart from the shorts (vowels) are called ‘long’ (dīgha).

§T2 [Of the eight vowels, three are short and the remaining five are long.]

* Tam yathā? ā, ī, ū, e, o. Iti dīghā nāma.

What are they? ā, ī, ū, e, o. These are called ‘long’ (dīghā).

* Tena kvattho? Dīgham.⁷²

What is the benefit of that (i.e. by calling them ‘long’)? It is beneficial in such suttas as ‘Dīgham’ (§ 25).

The Definition of the Terms:

§aññe [sarā] (adj. – m, acc, pl) = *the others, the remaining [vowels]*

§dīghā [sarā] (adj. – m, nom, pl) = *long [vowels]* §pañca sarā = *five vowels*

6. 8. Sesā byañjanā (6)

Thapetvā attha sare sesā akkharā kakārādayo niggahitā byañjanā nāma honti.

§T1. Apart from the eight vowels, the remaining letters beginning with ‘k’ and ending with the niggahita (‘ṁ’) are called ‘consonants’ (byañjana).

* Tam yathā? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. Iti byañjanā nāma.

What are they? ka kha ga gha ṇa; ca cha ja jha ṇa; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma; ya ra la va sa ha ḷa am. These are called ‘consonants’ (byañjanā).

* Tena kvattho? Sarā pakati byañjane.⁷³

⁷¹ Consonant can never exist alone. All vowels can be pronounced independently without the help of consonant, whereas the latter depend on the former for pronunciation (saropajīvīni byañjanāni), Pāli Grammar, p.5.

⁷² § 25.

What is the benefit of that (i.e. by calling them ‘consonants’)? It is beneficial in such suttas as ‘Sarā pakati byañjane’ (§ 23).

The Definition of the Terms:

§**Thapetvā** (ger. of *thapeti*) = *having set aside, left.* < *√thā + āpe to place, to set up*
 §**attha sare** (m, acc, pl) = *eight vowels* §**akkharā** (nt, nom, pl) = *the letters* §**sesā** (adj – nt, nom, pl) = *the remainings* §**kakārādayo** (m, nom, pl) = *ones beginning with (the sound) ‘ka’* < *kakārā the sound ‘ka’ + ādi (m) beginning with “k”* §**niggahitantā** (m, nom, pl) = *ones ending with niggahita, ‘ñ’* < *niggahita (ñ) the nasal consonant ‘ñ’ + anta (m) the end* §**byañjanā** (nt, nom, pl) = *consonants, syllables* §**nāma honti** = *are called*

7. 9. Vaggā pañcapañcaso mantā (7)

Tesaṃ kho byañjanānaṃ kakārādayo makārantā pañcapañcaso akkharavanto⁷⁴ vaggā nāma honti.

§T1. Of those consonants, the letters beginning with ‘k’ and ending with ‘m’ which are divided into five groups of five letters each are called ‘group’ (vagga).

<i>Each of the vaggas or divisions comprises five (consonants) as follows:</i>			
1 st Division	— k vagga -	k, kh, g, gh, ñ.	} 5 vagga (group) 25 letters
2 nd Division	— c vagga -	c, ch, j, jh, ñ	
3 rd Division	— ṭ vagga -	ṭ, ṭh, ḍ, ḍh, ṇ	
4 th Division	— t vagga -	t, th, d, dh, n.	
5 th Division	— p vagga -	p, ph, b, bh, m.	

* Taṃ yathā? ka kha ga gha ña; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. Iti **vaggā** nāma.

What are they? ka kha ga gha ña; ca cha ja jha ña; ṭa ṭha ḍa ḍha ṇa; ta tha da dha na; pa pha ba bha ma. These are called ‘group’ (vaggā).

* Tena kvattho? Vaggantaṃ vā vagge⁷⁵.

What is the benefit of that (i.e. by calling them ‘grouped’)? It is beneficial in such suttas as ‘Vaggantaṃ vā vagge’ (§ 31).

* **Remark:** The eight remaining consonants that do not fall under the ‘group’—of these, the letters y, r, l, and v are regarded as semi vowels or intermediates, for they stand mid-way between vowels and consonants.⁷⁶

The Definition of the Terms:

⁷³ § 23.

⁷⁴ Pañcapañca-akkharavanto (K)

⁷⁵ § 31.

⁷⁶ Pāli Grammar, p.4.

§vaggā (m, nom, pl) = *groups* (5 groups, each group 5 letters) → Avagga = *Non group* (8 letters y, r, l, v, s, h, l, m) → Vagganta = *The ending words in each group* (5 letters) namely ‘ñ, ñ, ñ, n, m’ §pañcapañcaso (adv.) = *five by five* < pañca (numeral) five + pañcaso (adv.) *by five or in the five ways* §mantā (m, nom, pl) (m + anta) = *ones ending with “m”* §Tesaṃ [byañjanānaṃ] (nt, gen, pl) < ta = *of those [consonants]* §kho (indecl.) = *indeed*—byañjanānaṃ (nt, gen, pl) = *of the consonants* §kakārādayo = *beginning with ‘k’* §makāraṇtā (m, nom, pl) = *ending with ‘m’* → makāra *the sound ‘ma’* + anta (m) *the end* §akkharavanto [vaggā] (m, nom, sg) = *ones possessed of letters, i.e. the groups* (vaggā) → stem: akkharavant.

8. 10. Am̐ iti niggahitaṃ (8)

Am̐ iti niggahitaṃ nāma hoti.

§T1 ‘m̐’ is called niggahita.

§T2 [The m̐ is niggahita (an arrested letter).]

* Tena kvattho? Am̐ byañjane niggahitaṃ⁷⁷.

What is the benefit of that (i.e. by calling it ‘niggahita’)? It is beneficial in such suttas as ‘Am̐ byañjane niggahitaṃ’ (§ 30).

The Definition of the Terms:

§niggahitaṃ (nt, nom, sg) = *the nasal consonant ‘m̐’* §rassa saraṃ nissāya gayhatīti niggahitaṃ = *the one which (always) comes after a short vowel is called niggahita, ‘m̐’* eg: cakkhum̐, sotam̐, rassam̐, itthim̐ §nissāya (m) = *that which something depends* §gayhatīti < √gah + ya = *to be taken, to be seized*

9. 11. Parasamaññā payoge

Yā ca pana paresu sakkataganthesu samaññā ghosā ti vā aghosā ti vā, tā payoge sati etth’ āpi yujjante.

§T1. Those terms (as found) in the Sanskrit books such as the ‘ghosā’ or the ‘aghosā’ are also used when there is a need.

§T2. [So, the technical terms used elsewhere may be adopted. In the Sanskrit books the letters are classified into ghosa (sonants) and aghosa (surds). Similar classification may be adopted in the works of Pāḷi grammar.]

* Tattha ghosā nāma: g gh ñ; j jh ñ; ḍ ḍh ñ; d dh n; b bh m; y r l v h ḷ. Iti **ghosā** nāma. Aghosā nāma: k kh; c ch; ṭ ṭh; t th; p ph; s. Iti **aghosā** nāma.

Among them, the ghosa are: g gh ñ; j jh ñ; ḍ ḍh ñ; d dh n; b bh m; y r l v h ḷ. These are called ghosā. The aghosa are: k kh; c ch; ṭ ṭh; t th; p ph; s. These are called aghosā.

* Tena kvattho? Vagge ghosāghosānaṃ tatiya-paṭhamā.⁷⁸

⁷⁷ § 30.

⁷⁸ § 29.

What is the benefit of that (calling them ‘voiced’ and ‘voiceless’)? It is beneficial in suttas such as ‘Vagge ghosāghosānam tatiya-paṭhamā’ (§ 30).

The Definition of the Terms:

§Parasamaññā = other designations < para (adj) another, other + samaññā (f) designation (technical term) § yā (f, nom, sg) = which, what, whatever; ca (indecl.) = and, then, now §pana (indecl.) = and, yet, but, on the contrary, moreover §paresu [ganthesu] (m, loc, pl) = in other [texts] §sakkataganthesu (m, loc, pl) = in the Sanskrit texts (grammar books) <sakkata Sanskrit + gantha (m) text §samaññā (f, nom, sg) = designation, technical/grammatical term eg: akkhara, sara, rassa, dīgha, byañjana, vagga, Sithila, Dhanita etc. §ghosā (m) = sound, shout, utterance; sonants

* Applied sense: sonorous consonants (letter)

eg: saṅgho, i.e. which have to be pronounced with sonorous or forceful voice §aghosa (indecl.)= non-sonorous consonants, surds §vā (indecl.) = either...or, or - ghosāti = the word or the name ‘ghosa’ §tā (f) [yā...tā...] = that one §payoge (optative, 3rd p. sg) = may be adopted, undertaken < pa + √ yuj + e ‘to undertake, apply, to employ’ > payojeti ‘undertaking, exercise, practice, adoption’ §sati (f)= mindfulness, recognition §etth’ āpi = ettha + api= in the word of Pāli grammar §yujjante (pre, medium–attanopada, 3rd p. pl) < yujjati = be suitable or proper

Chart 1 The forty-one letters (Akkharā)

Thāna Place of articulation		Sara 8 vowels			Byañjana (33 consonants)							
		Rassa short	Dīgha long	Diphthongs	Vagga (group)				Avagga			
					Aghosa (Hard, surds) Mutes	Ghosa Soft, Sonants					Sibilant	No
						Mutes	Nāsika nasal	Resonants	Spirants	purenasal		
1	Kaṇṭhaja (guttural)	a	ā		k kh	g gh	ṇ		h			8
2	Tāluja (palatal)	i	ī		c ch	j jh	ṇ	y				8
3	Muddhaja (cerebral)				ṭ ṭh	ḍ ḍh	ṇ	r ṛ				7
4	Dantaja (dental)				t th	d dh	n	l			s	7
5	Oṭṭhaja (labial)	u	ū		p ph	b bh	m					7
6	Niggahita (pure nasal)									m		1
7	Kaṇṭhaja-tāluja			e								1
8	Kaṇṭhaja-oṭṭhaja			o	1	2	3	4	5			1
9	Dantaja-oṭṭhaja				Sithila loss, voiceless (non-aspirate)					v		1
		3	5		Dhanita sound, noise, voiced (aspirate)							
Total		8			25				8			41

Guide to the Table

Ṭhāna: *Place of articulation*

Kāraṇa: *Instrument of articulation (production)*

Payatana: *Manner of articulation (degree of effort)*

<u>Four Kāraṇa:</u>	1. Jivhā majjha	: <i>Middle of tongue</i> (i, ī, c, ch, j, jh, ñ, y)
	2. Jivho pagga	: <i>Near the tip of tongue</i> (ṭ, ṭh, ḍ, ḍh, ṇ, r, l)
	3. Jivhagga	: <i>Tip of tongue</i> (t, th, d, dh, n, l, s)
	4. Sakaṭhāna	: <i>Its own place</i> (a, ā, u, ū, e, o, k, kh, g, gh, ṇ, p, ph, b, bh, m, v, h, ṁ)
<u>Four Payatana:</u>	1. Saṁvuṭa	: <i>Closed (restrained); a</i>
	2. Vivaṭa	: <i>Opening of the lips; ā, ī, u, ū, e, o</i>
	3. Phuṭṭha	: <i>Touched (ṭhāna & karaṇa); k, c, ṭ, t, p - groups (25)</i>
	4. Isaṁphuṭṭha	: <i>Touching a little; y, r, l, v</i>

* Additional notes:

- **Ghosa:** They have to be pronounced in loud sound.
- **Aghosa:** They have to be pronounced in soft sound.
- Another classification of 33 consonants is Sithita & Dhanita
- **Niggahita** is a nasal consonant; it is not included in the group of ghosa or aghosa. Following is still another classification of the 33 consonants.

Sithila (23) <i>Pronounced flabbily</i>	k, g, ṇ, c, j, ñ, ṭ, ḍ, ṇ, t, d, n, p, b, m, y, r, l, v, s, h, ḷ, ṁ (remaining all the letters)
Dhanita (10) <i>Pronounced with forceful voice, as that of ghosa</i>	kh, gh, ch, jh, ṭh, ḍh, th, dh, ph, bh (2 nd and 4 th letter of 'groups')

- **Digha and Rassa Sara:** All short vowels—*a, i, u* are prosodically long that comes before a conjunct or double consonant; for instance in bhikkhu. They are also long when followed by ṁ (niggahīta) as in pupphaṁ⁷⁹
- **Sonant vowels:** In pālī, 'a' and 'ā' are the only pure vowels. The vowels i, ī, and u, ū are called sonant vowels—they can serve both as vowels and as consonants. They are vowels when followed by a consonant; they are consonants when followed by a vowel; e.g. su-kara>sukara 'easy', su-ākāra>svākāra 'of good disposition'. Hence sonant vowel has a corresponding sonant consonant: i>y, u>v⁸⁰

⁷⁹ A Practical Grammar of the Pālī Language, p.1

⁸⁰ A Grammar of the Pālī Language, p.2

- **Diphthongs:** A diphthong is a double sound consisting of a pure vowel and a sonant vowel. In pāli the pure vowels are ‘a’ and ‘ā’, and the only genuine sonant vowels are ‘i’ and ‘u’. Hence the only possible diphthongs are ‘ai’, ‘āi’, and ‘au’ which give rise in pāli to ‘e’ and ‘o’ respectively. E.g. savaniya>sau + aniya>so + aniya; sāveti>sāu + eti>so + eti.

They are the vowels of variable length. They are long in an open syllable, i.e. when they come at the end of a syllable as in ne-tuṃ ‘to lead’, so-tuṃ ‘to hear’; and they are short in a closed syllable, i.e. when they are followed by a consonant with which they make a syllable as in upek-khā ‘indifference’, sot-thi ‘safety’.⁸¹

They are diphthongs only grammatically, because they are supposed to be the product of the meeting and contraction of the two vowels (a+i>e; a+u>o). In reality and practically they are simple vowels.⁸² They can also be obtained through the process of guṇa (which means that ‘i’ and ‘ī’ becomes e; u and ū becomes o). e.g. suṃmana>soṃmana.⁸³

- **Vañṇa:** All the letters have got their own seats or sources of utterance. Those letters which belong to a common seat and are expressed with similar effort, are called sa-vañṇa (‘similar’ or homogenous letters). Thus ‘a’ and ‘ā’, ‘i’ and ‘ī’ as well as ‘u’ and ‘ū’ are homogenous letters. But there can be no similarity or homogeneity between a vowel and a consonant. Of the ‘similar’ vowels, again, ‘a’ and ‘ā’ are also known as a-vañṇa; ‘i’ and ‘ī’ are also called i-vañṇa; ‘u’ and ‘ū’ are also called u-vañṇa; ‘e’ and ‘o’ are a-savañṇa.⁸⁴

“Dissimilar” denotes the dissimilarity in the place of articulation. For instance, “ā” and “ā” are said to be “similar” because they are pronounced at the throat (kaṇṭha); likewise, “ī” and “ī” are similar as they are pronounced at the soft palate with the middle of the tongue in proximity to the palate, and so on. But, ‘a’ and ‘i’ are dissimilar because they are pronounced at different places of articulation.⁸⁵

Similar (Sarūpa) and dissimilar (Asarūpa) vowels: When the places of articulation are same, they are called similar vowel, for instance, ‘a’ and ‘ā’ (guttural vowels). But, if the places of articulation differ, they are called dissimilar vowels, for instance, the guttural vowels ‘a’, and ‘ā’ are dissimilar to the hard palatal vowels ‘i’, ‘ī’, the labial vowels ‘u’, ‘ū’, and so on.

⁸¹ A Grammar of the Pāli Language, p.2

⁸² A Practical Grammar of the Pāli language, p.1

⁸³ Pāli Grammar, p.2

⁸⁴ Ibid, p.4

⁸⁵ The source is taken from Ven Nandisena.

Sarūpa vowels & their places of articulation	Their asarūpa (dissimilar vowel)
a ā (<i>guttural</i>) i ī (<i>palatal</i>) u ū (<i>labial</i>)	i ī u ū e o a ā u ū e o a ā i ī e o
a + a/ā; ā + a/ā i + i/ī; ī + i/ī; u + u/ū; ū + u/ū	a + i / ī / u / ū / e / o i + a / ā / u / ū / e / o u + a / ā / i / ī / e / o

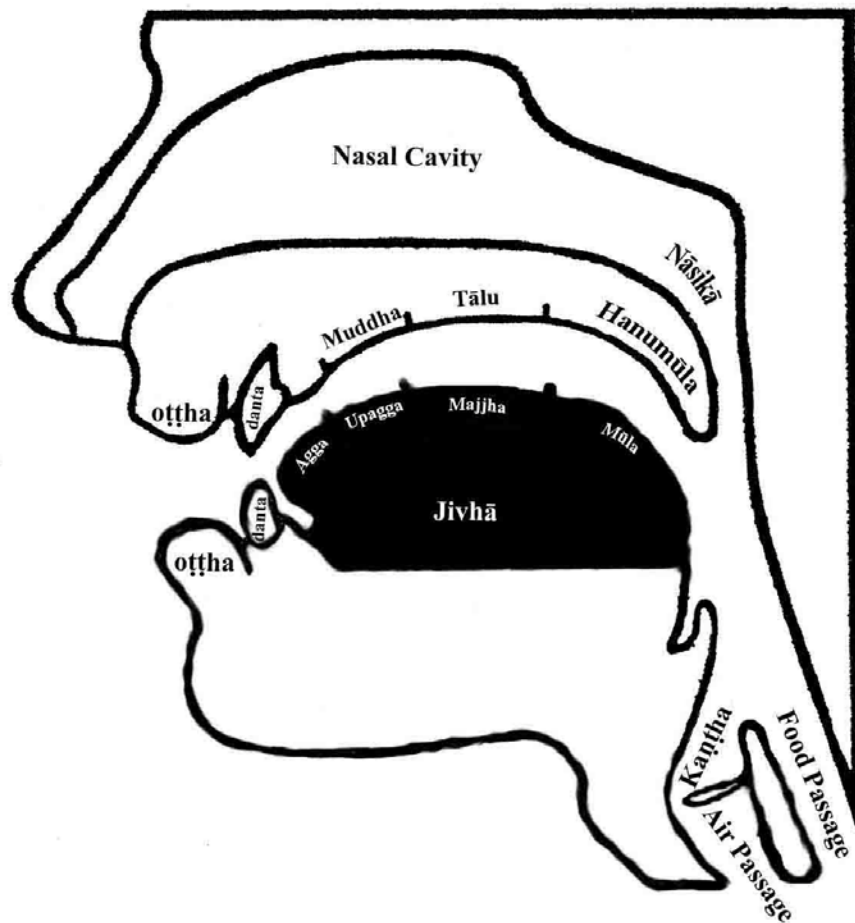


Figure 1. The places of articulation

10. 12. Pubbam adhoṭṭhitam assaraṁ sareṇa viyojaye (28)

Tattha sandhiṁ kattukāmo pubbavyañjanaṁ adhoṭṭhitam assaraṁ katvā saraṇ ca upari katvā sareṇa viyojaye.

Separate the initial vowel from the preceding final consonant.

In Tatrāyamādi, the initial vowel “ā” of “ādi” is to be separated from the preceding

final consonant ‘m’ thus: Tatrāyamādi = Tatra + ayam + ādi - Tatr āyam ādi (Khu. i, 67).

[Herein, in the formation of a word consisted of a few parts, the student should first separate the previous consonant that ‘lies’ (lit. sits) “below” from the vowel that lies “above” the consonant.⁸⁶

For instance—“Tatrāyamādi”, the consonant ‘m’ which lies below should be separated from the vowel ‘ā’ which lies above it, hence Tatrāyamādi = Tatrāyam + ādi. The consonant that lies below is thus free from the vowel, and the vowel placed above is in turn devoid of consonant.]

The Definition of the Terms:

§Pubbam(m) (adj, acc, sg)= *before, preceding* §Tattha (indecl.)= *there* §sandhim (f, acc, sg)= *euphonic combination, union; joint* §kattukāmo (m, nom, sg)= *desirous to do* <kattum (infinitive of karoti) + kāma (m) pleasure, enjoyment §pubbabyañjanam = pubba + byañjanam= *the former or preceding consonant* §adhoṭhitam = which stands at the final or last §assaram = *non-vowel* §katvā <√kar + tvā = *having done, made* §sarañ < saram = *vowel* §upari (indecl.) = *above, on, upon, upper; initial* §viyojaye (optative, 3rd p. sg) = *should be separated*

11. 14. Naye param yutte (29)

Assaram kho byañjanam adhoṭhitam parakkharam naye yutte.

§T1. *When appropriate student should join the consonant which is devoid of vowel and which lies below with the following letter.*

§T2. *[In junction, [the preceding final consonant] takes [i.e. is joined with] the next letter [i.e. the initial letter of the next syllable].*

For instance, Tatrābhiratimiccheyya (Khu. i, 29) is made up of three parts:

Tatra “in that quietness” + abhiratim “enjoying much”+ iccheyya “should be desired”

1. Tatr-a + abhiratim sutta - 10

2. Tatr- + abhiratim sutta - 12 (*elision of the previous vowel*)

3. Tatr- + ābhiratim (a>ā) sutta - 15 (*lengthening of vowel ‘a’*)

4. Tatrābhiratim sutta - 11 (*consonant is joined with the next letter*)

The formation of the word Tatrābhiratimiccheyya is completed.

* **Yutte** ti kasmā? Akkocchi maṃ avadhi maṃ, ajini maṃ ahāsi me (Khu. i, 26). Ettha pana yuttam na hoti.

⁸⁶ The source is taken from Ven Nandisena- “Below” means that which is on the left, and “above” means that which is on the right. What has been read is called in ancient time “below” and what has not been read but is about to be read is called “above”. See § 13 for the formal formation of word.

Why is the word 'yutte'? It shows that in some instances such as “Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me” the consonant is not joined with the vowel. See §13 for the formal formation of the word.

* **Remark:**⁸⁷ When there is a reason for joining the words together, student should combine the consonant which is devoid of a vowel and which lies on the left with the vowel that follows it. In the example “Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me” the niggahīta (ṁ)” the consonant should not be combined with the following vowel ‘a’ because it is inappropriate to do so hence the word “yutte”.

The Definition of the Terms:

§**naye** (adj.-nt, loc, sg)= *leading; the leading one, i.e. the initial one* < *nayati* ‘to lead’ = *leading* §**param** (adj.) = *another, other* §**yutte** (loc. sg) stem: *yutta* = *is joined with, connected with, engaged in* < ppp of *yuñjati* < √*yuj* + ṁ-a ‘to join with, to engage in’ §**Assaram** ‘non-vowel, i.e. consonant’ = *without vowel* §**khō** (indecl.)= *indeed, really, surely* §**byañjanam** nt, nom/acc, sg)= *the consonant* §**sadhoṭhitam** (acc, sg)= *which stands last; which lies below or on the left (naye) is carries to / joined with* §**sparakkharam** = *the next letter* < *para* (adj) *another* + *akkhara* ‘letter’ §**settha** (indecl.)= *here* §**skasmā** = *why*

Iti sandhi-kappe paṭhamo kaṇḍo.
The first Sub-division of sandhi kappa is finished.

DUTIYA-KAṆḌA *The Second Sub-Division*

12. 13. Sarā sare lopam (30)

Sarā kho sare pare lopam papponti.

§T1. *There is elision of vowels when they are followed by vowels.*

§T2. *Followed by any vowel, some vowel is elided.*

§T3. *Elision of vowels takes place when they are followed by other vowels.*

§T4. *A vowel before another vowel is sometimes elided*

For instance:

- **Yass' indriyāni** samathan gatāni, ‘whose faculties are tranquilized.’ (Khu. i, 27, 358)

⁸⁷ The source is taken from Ven Nandisena.

- No h' **etaṃ** bhante, 'This is indeed not, Oh...Bhante.' (Vin. iii, 19)
- **Samet' āyasmā** saṃghena (Vin. i, 265), 'May the venerable be united with the Order of the Saṅgha' < sameti = saṃ + a + i 'to come together, to make, to agree'

Remark:

- When two vowels come together, one may be dropped, either the first or the second, and the remaining vowel may be lengthened. They may at times be contracted into one vowel, e.g., $a + ā = ā$; $a + i = e$.⁸⁸
- When a vowel is dropped in word-sandhi, the drop-sign may be conveniently indicated by an apostrophe (') eg: Yass' indriyāni = Yassa + indriyāni

The formation of words in euphonic combination (sandhi) as discussed in previous suttas is further detailed as follows:

1. **Tatrāyamādi:**⁸⁹ In the formation of this word which is a compound of two members, first, the word must be disconstructed into 'tatra' and 'āyamādi'. Then, according to the sutta § 10, the consonant (here, a conjunct consonant) 'tr' is separated from the vowel 'a' and placed on the left (tatr-a āyamādi); according to the sutta § 12, 'a' is elided because of the following vowel (tatr āyamādi); by the sutta § 15, the vowel 'a' of āyamādi is lengthened (tatr āyamādi); and, by the sutta § 11, the consonant 'tr' is combined with the following 'ā'—hence the word tatrāyamādi.

*** Remark:**⁹⁰

The formation of the word demonstrated above is the traditional method of forming words. Students are advised to follow this procedure when they study Pāli grammar and form words. Every example found in the book has to be formed in this way.

The Pāli text written in oriental scripts is composed in such a way that they do not appear separately as Roman script does. So, first of all, vowels and consonants of different members in the combined word should be separated from one another by inserting a space. Only then can one do whatever that is appropriate [in accordance with the suttas]. The Roman script does not require such procedure as every single word is already intelligible and is not joined together.

2. **Tatrābhiratimiccheyya** see 11.14 above

3. **Yassindriyāni:** In forming this word, first, the word must be written as 'yassa' and 'indriyāni'. Then, by the sutta § 10, the consonant (here, a conjunct consonant 'ss') is separated from the vowel 'a' and placed on the left, by the sutta § 12, 'a' is elided due to the

⁸⁸ A Grammar of the Pāli Language, p.7.

⁸⁹ The source is taken from Ven Nandisena.

⁹⁰ Ibid.

following vowel 'i' ; now, the conjunct consonant 'ss' is carried to (combined with) the following 'i' by the sutta § 11—hence the word yassindriyāni.

Yassa indriyāni	<i>Separated word</i>
yass-a indriyāni	Sutta 10
yass indriyāni	Sutta 12
yassindriyāni	Sutta 11

4. No hetam	<i>combined word</i>
no hi etam	<i>separated word</i>
no h-i e-tam	sutta-10 (Pubbamadhoṭhitamassaram sarena viyojaye)
no h etam	sutta-12 (Sarā sare lopam)
nohetam ⁹¹	sutta-11 (Naye param yutte)

5. Sametāyasmā	<i>combined word</i>
sametu āyasmā	<i>separated word</i>
samet-u ā-yasmā	sutta-10
samet āyasmā	sutta-12 (Sarā sare lopam)
sametāyasmā ⁹¹	sutta-11

The Definition of the Terms:

§sarā (m, nom, pl) (*subject*)= vowels (*former / preceding*) §sare (m, acc, pl) (*object*) = vowels (*next*) §lopam (m, acc, sg) = *elision, cutting off* - pare (m, acc, pl) = *next / last* §papponti (pre, 3rd p. pl) < pa + √ap + o = *to reach, obtain, attain* < *contracted form of* pāpuṇāti *which also means 'to get, gain, receive'* < (Sk.) Prāpnoti > (Pāli) ppāpoti > pāpoti [*initial 'p' is dropped*] > pappoti [*'ā' shortened before the conjunct consonant 'pp'*]

*** Additional notes:**

§susandhikappam < su 'well, good' + sandhi 'combination, join' + kappa 'division'
It means 'good combination of division' referring to Kaccāyana Byākaraṇa. Without the word 'su' sandhi kappa should mean 'Division of combination.'

§sammādhīyatīti sandhi= *to be put or placed properly is called sandhi* < samma 'properly, thoroughly' + dhīyati (*pass. of dahati*) 'to be carried or put'

§samodhānam vā sandhi = *or, combination is called sandhi*

There are three types of Sandhi :

1. **Sara sandhi** (Vowel + Vowel)= *vowel sandhi. It takes place when the final vowel of one word has contact with the initial vowel of the next word, when two vowels meet in composition (sutta-3, sutta-12, etc). Again there are two types: meeting of the same vowels and meeting of the different vowels.*
2. **Byañjana / Vomissaka sandhi** (Vowel + Consonant)= *consonantal sandhi. It is a mixed combination of vowels and consonants. It is formed when the final vowel of one word is joined to the initial consonant of the next word. (sutta-6, sutta-23, etc)*⁹²

⁹¹ The consonant which is without vowel (assaram) is joined with the following vowel.

3. **Niggahita** sandhi(Nasal + Vowel or Consonant) = *nasal consonantal sandhi*. It occurs when the final ‘m’ of one word meets with the initial vowel or consonant of the next word. (sutta-8, sutta-30, etc) (a pāli words never start with niggahita)

- *Combined word:* pada sandhi eg: yassindriyāni
- *Separated word:* padaccheda sandhi eg: yassa indriyāni

Other Examples:⁹³

aṭṭha + ime = aṭṭh’ime	pakka + odana = pakk’odana
ekā + itthī = ek’itthī	sa + ākāra = sākāra
eka + ūna = ekūna	su + āgata = sāgata
maha + inda = mahinda	tathā + eva = tath’eva

13. 15. **Vā paro asarūpā** (31)

Saramhā asarūpā paro saro lopam pappoti vā.

§T1. The vowel after a dissimilar vowel comes to elision optionally.

§T2. [A vowel after a dissimilar vowel is optionally elided.]

- **Cattāro** ‘me bhikkhave dhammā (A. i, 311), ‘O bhikkhus, there are four dhammas’
- **Kinnu** ‘mā ‘va samaṇiyo (Vin. iii, 304), ‘Who are these nuns?’ [**Kinnu + imā + eva**]

Remarks:⁹⁴

- “Dissimilar” denotes the dissimilarity in the place of articulation. For instance, ‘a’ and ‘ā’ are said to be “similar” because they are pronounced at the throat (kaṇṭha); likewise, ‘i’ and ‘ī’ are similar as they are pronounced at the soft palate with the middle of the tongue in proximity to the palate, and so on. But, ‘a’ and ‘i’ are dissimilar because they are pronounced at different places of articulation.
- When two contiguous vowels are dissimilar, the second is sometimes elided.

Examples:

(a) **Cattāro** ‘me bhikkhave dhammā

- | | |
|------------------|---------------------------|
| 1. cattāro ‘me | <i>combined word</i> |
| 2. cattāro ime | <i>separated word</i> |
| 3. cattār-o i-me | sutta-10 |
| 4. cattār-o me | sutta-13 (Vāparo asarūpā) |
| 5. cattāro’me | sutta-11 |

(b) **Kinnu** ‘mā ‘va samaṇiyo

- | | |
|------------------|----------------------|
| 1. kinnu ‘mā ‘va | <i>combined word</i> |
|------------------|----------------------|

⁹² a pāli words never ends with consonant, excepting m. The original final consonant is either dropped with the lengthening of the preceding vowel, or followed by a vowel, Skt rājan = rājā, Pāli Grammar, p.14

⁹³ Pāli Grammar and Practical Grammar of Pāli Language

⁹⁴ The source is taken from Ven Nandisena.

2. kinnu imā eva	<i>separated word</i>
3. kinn-u i-mā e-va	sutta-10
4. kinn-u mā va	sutta-13 (Vā paro asarūpā)
5. kinnu'mā'va	sutta-11

Other Examples:

paro + akkha = parokkha	yathā + ayaṃ = yathā'yaṃ
migī + iva = migī'va	
so + ahaṃ = so'haṃ	
te + ime = te'me	

* **Vā** ti kasmā? Pañc' indriyāni (Abhi. iii, 1); tay' assu dhammā jahitā bhavanti (Khu. i, 6).

Why does it say 'optionally'? It is to prevent the elision of the following vowel, for instance, pañcindriyāni (five faculties), and tayassu dhammā jahitā bhavanti.

Counter examples:

(a) Pañcindriyāni

1. pañcindriyāni	<i>combined word</i>
2. pañca indriyāni	<i>separated word</i>
3. pañc-a i-ndriyāni	sutta-10
4. pañc indriyāni ⁹⁵	sutta-12 (Sarā sare lopam)
5. pañc' indriyāni	sutta-11

(b) Tay' assu dhammā jahitā bhavanti (Khu. I, 6).

1. tay' assu dhammā	<i>combined word</i>
2. tayo assu dhammā	<i>Separated word</i>
3. tay-o assu dhammā	sutta-10
4. tay assu dhammā ⁹⁶	sutta-12 (Sarā sare lopam)
5. tay'assu dhammā	sutta-11

14. 16. Kvac' āsavaṇṇam lutte (34)

Saro kho paro pubbasare lutte kvaci asavannaṃ pappoti.

§T1. *When the previous vowel has been elided, the following vowel sometimes becomes dissimilar.*

§T2. *[If the preceding vowel is elided, the succeeding vowel is sometimes changed into a dissimilar vowel.]*

$\dot{i} + \bar{i} > e ; u + \bar{u} > o$

⁹⁵ In step (4), though 'i' could be elided according to sutta-13, it does not occur so because of the word 'optionally;' instead, the vowel 'a' is elided according to sutta-12.

⁹⁶ owing to the word 'optionally', vowel 'o' is elided in step (4) by sutta-12, in spite of the elision of 'a' by sutta-1

Examples:

(a) Saṅkyaṃ n' opeti vedagū (S. 408), 'The Arahat does not arise to the name "rattamuḷha"'

- | | |
|--------------------|---------------------------------|
| 1. n' opeti | <i>combined word</i> |
| 2. na upeti | <i>separated word</i> |
| 3. n-a u-peti | sutta-10 |
| 4. n <u>u</u> peti | sutta-12 (Sarā sare lopam) |
| 5. n <u>o</u> peti | sutta-14 (Kvacā savaṇṇam lutte) |
| 6. nopeti | sutta-11 |

-(b) **Bandhuss' eva** samāgamo, 'as the meeting together of relative'

- | | |
|--------------------------|---------------------------------|
| 1. bandhuss' eva | <i>combined word</i> |
| 2. bandhussa iva | <i>separated word</i> |
| 3. bandhuss-a iva | sutta-10 |
| 4. bandhuss <u>i</u> -va | sutta-12 (Sarā sare lopam) |
| 5. bandhuss <u>e</u> -va | sutta-14 (Kvacā savaṇṇam lutte) |
| 6. banduss' eva | sutta-11 |

* **Kvacī** ti kasmā? Yass' indriyāni (Khu. i, 27, 358), and tathūpamaṃ dhammavaraṃ adesayi (Khu. i, 7, 314).

Why does it say 'sometimes'? It is to prevent the operation of the rule in the following:

- **Yass' indriyāni**, and **tathūpamaṃ** dhammavaraṃ adesayi.

Counter examples:

(a) **Yass' indriyāni**, 'whose faculties'

- | | |
|---------------------------------|----------------------------|
| 1. yassindriyāni | <i>combined word</i> |
| 1. yassa indriyāni | <i>separated word</i> |
| 2. yass-a indriyāni | sutta-10 |
| 3. yass indriyāni ⁹⁷ | sutta-12 (Sarā sare lopam) |
| 4. yass' indriyāni | sutta-11 |

(b) **Tathūpamaṃ** dhammavaraṃ adesayi

- | | |
|------------------------------|----------------------------|
| 1. tathūpamaṃ | <i>combined word</i> |
| 2. tathā upamaṃ | <i>separated word</i> |
| 3. tath-ā upamaṃ | sutta-10 |
| 4. tath upamaṃ | sutta-12 (Sarā sare lopam) |
| 5. tath ūpamaṃ ⁹⁸ | sutta-15 (Dīgham) |
| 6. tath' upamaṃ | sutta-11 |

The Definition of the Terms:

⁹⁷ According to this rule, the vowel 'i' should have been changed into the dissimilar vowel 'e'. But it is joined with the preceding consonant without making any changes.

⁹⁸ The vowel 'u' is not changed into the dissimilar vowel 'o'. It is lengthened and joined with the preceding consonant.

§**kvac' āsavaṇṇaṃ** = kvaci 'somewhere, sometimes' + asavaṇṇaṃ 'dissimilar' asavaṇṇaṃ <a + savaṇṇa = asarūpa (savaṇṇa = sarūpa 'similar') §**lutte** < stem: lutta (ppp. of lopeti) = cut off, elided §**saro** (m, nom, sg) = the vowel §**khō** (indecl.)= indeed, really §**paro** (adj.-m, nom, sg) = next (vowel) §**pubbasare** (loc, sg) = the preceding vowel §**lutte** (loc, sg)= is elided §**pappoti**= reaches, arises, obtains, attains §**vedagū** = the Arahat §**saṅkyaṃ** = to the name "rattamuḷha"

§**bandhussa** = of the relative §**samāgamo iva**= as meeting together, associating with §**tathūpamaṃ** (comparison) = like [the forest] §**dhammavaraṃ** = the most excellent doctrine, the noble dhamma § **adesayi**= preached

Notes:

1. **Asavaṇṇaṃ** refers to the change of the following: i, ī > e; u, ū > o; therefore, 'e', and 'o' are called asavaṇṇa vowels.
2. Though vowels 'a, ā', 'i, ī', and 'u, ū' are considered dissimilar vowels as they belong to different places of articulation, asavaṇṇa refers only to vowel 'e', 'o' in this sutta.
3. Savaṇṇa refers to vowels having same place of articulation.
4. In the third Sandhi rule the vowels 'a', and 'ā' combine with the following 'i', 'ī' to 'e', and with the following 'u', 'ū' to 'o'.

5. Generally:⁹⁹

1. a / ā + i / ī = e

Eg: upa + ikkhati = upekkhati; Jina + īritanayo = Jineritanayo

Exception: (a) "iti" preceded by "a" become āti

Eg: tassa + iti = tassāti ; tissa + iti = tissāti

(b) "i" may be elided after "a"

Eg: pana + ime = pana'me

(c) Sometime "ā + i" become "ī"

Eg: Seyyathā + idaṃ = seyyāthidaṃ

2. a / ā + u / ū = o

Eg: Na + upeti = nopeti; Yathā + udaka = Yathodaka.

Other Examples:

mahā + isi = mahesi

mama + idaṃ = mam'edaṃ

sa + icchā = secchā

15. 17. **Dīghaṃ** (36)

Saro kho paro pubbasare lutte kvaci dīghaṃ pappoti.

§T1 When the previous vowel has been elided, the following vowel sometimes becomes long.

§T2 [If the preceding vowel is elided, the succeeding vowel is sometimes lengthened.]

⁹⁹ The Practical Grammar of Pāli Language, p.

- **Saddh' īdha** vittam purisassa setṭham (Khu. i, 306),; anāgārehi **c' ūbhayaṃ** (asamsaṭṭho) (Khu. i, 71, 376).

Examples:

(a) **Saddh' īdha** vittam purisassa setṭham

'In this world, confidence is the foremost or noblest property of man'

- | | |
|------------------|----------------------------|
| 1. saddhīdha | <i>combined word</i> |
| 2. saddhā idha | <i>separated word</i> |
| 3. saddh-ā i-dha | sutta-10 |
| 4. saddh idha | sutta-12 (Sarā sare lopam) |
| 5. saddh īdha | sutta-15 (Dīgham) |
| 6. saddh' īdha | sutta-11 |

(b) anāgārehi **c' ūbhayaṃ**

- anāgārehi ca = *with the houseless ones*
 - ūbhayaṃ (adj. sg/pl) = *with two things or ways; both*

- | | |
|-----------------|----------------------------|
| 1. cūbhayaṃ | <i>combined word</i> |
| 2. ca ubhayaṃ | <i>separated word</i> |
| 3. c-a u-bhayaṃ | sutta-10 |
| 4. c u-bhayaṃ | sutta-12 (Sarā sare lopam) |
| 5. c ū-bhayaṃ | sutta-15 (Dīgham) |
| 6. c' ūbhayaṃ | sutta-11 |

* **Kvacī** ti kasmā? Pañcah' upāḷi aṅgehi samannāgato (Vin. v, 342); natth' aññaṃ kiñci.

Why does it say 'sometimes'? It is to prevent the operation of the rule in the following:
Pañcah' upāḷi aṅgehi samannāgato; **natth' aññaṃ** kiñci.

Counter examples:¹⁰⁰

(a) **Pañcah' upāḷi** aṅgehi samannāgato *'Upāḷi is one endowed with five factors or qualities'*

- | | |
|-------------------|----------------------------|
| 1. pañcahupāḷi | <i>combined word</i> |
| 2. pañcahi upāḷi | <i>separated word</i> |
| 3. pañcah-i upāḷi | sutta-10 |
| 4. pañcah upāḷi | sutta-12 (Sarā sare lopam) |
| 5. pañcah' upāḷi | sutta-11 |

(b) **natth' aññaṃ** kiñci

- | | |
|------------------|----------------------------|
| 1. natthaññaṃ | <i>combined word</i> |
| 2. natthi aññaṃ | <i>separated word</i> |
| 3. natth-i aññaṃ | sutta-10 |
| 4. natth aññaṃ | sutta-12 (Sarā sare lopam) |
| 5. natth' aññaṃ | sutta-11 |

¹⁰⁰ When the preceding vowels had been elided, the succeeding vowels are not lengthened but remain as they are.

The Definition of the Terms:

§saro (m, nom, sg) = *the vowel* §paro [saro] (adj.-m, nom, sg)= *another; succeeding or later [vowel]* §pubbasare lutte (absolute clause-loc, sg)= *the preceding or former vowel is elided* < pubba + sara §lutte (loc, sg) < ppp. of lopeti = *cut off, elided* §pappoti = *reaches, arrives, obtains* §dīghaṃ pappoti= *is lengthened* §asaṃsaṭṭho= *not mixed, not associating*

16. 18. Pubbo ca (35)

Pubbo ca saro parasaralope kate kvaci dīghaṃ pappoti.

§T1. *When the following vowel has been elided, the previous vowel sometimes becomes long.*

§T2. *[When the succeeding vowel is elided the preceding vowel is sometimes lengthened, too.]*

* **Kimsū 'dha** vittaṃ purisassa seṭṭhaṃ (Khu. i, 306), *'In this world, what is a man's best property?'* or *'what is the man's best treasure on earth?'* **sādhū 'ti** paṭissuṇitvā (DhA. i, 30), *'having promised thus: "well done",'* or *'consenting with the word "it is well".'*

* **Remark:** *Sometimes the first vowel becomes long when the second is elided, only a dissimilar second vowel is elided.*

Examples:

(a) **Kimsū 'dha** vittaṃ purisassa seṭṭhaṃ

- | | |
|----------------|----------------------------|
| 1. kimsūdha | <i>combined word</i> |
| 2. kimsu idha | <i>separated word</i> |
| 3. kims-u idha | sutta-10 |
| 4. kims-u dha | sutta-13 (Vā paro asarūpā) |
| 5. kims-ū dha | sutta-16 (Pubbo ca) |
| 6. kimsū 'dha | sutta-11 |

(b) **sādhū 'ti** paṭissuṇitvā

- | | |
|----------------|----------------------------|
| 1. sādihūti | <i>combined word</i> |
| 2. sādhu iti | <i>separated word</i> |
| 3. sādih-u iti | sutta-10 |
| 4. sādih-u ti | sutta-13 (Vā paro asarūpā) |
| 5. sādih-ū ti | sutta-16 (Pubbo ca) |
| 6. sādihū 'ti | sutta-11 |

* **Kvacī ti** kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196), (aphāsu bhavissati), (*lit.*) *'with the idea of giving him even a moment of uneasiness, (thinking:)'* *"There will be to him uneasiness even for a moment."*

Why does it say 'sometimes'? It is to prevent the operation of this rule or such word formation in the following: Iti 'ssa muhuttam pi.

Counter Example: -(a) Iti 'ssa muhuttam pi

- | | |
|----------------------------|---------------------------|
| 1. itissa | <i>combined word</i> |
| 2. iti assa | <i>separated word</i> |
| 3. it-i assa | sutta-10 |
| 4. it-i ssa | sutta-13 (Vāparo asarūpā) |
| 5. iti 'ssa ¹⁰¹ | sutta-11 |

The Definition of the Terms:

§parasaralope (loc, sg) = *the elision of the succeeding vowel* < para + sara + lopa **§kate** (loc, sg) *stem: kata, ppp. of karoti = done, made* **§parasaralope kate** (*absolute clause*) = *when the succeeding vowel has been elided* **§paṭissuṇitvā** (gerund) = *having assented or promised* <paṭissuṇāti 'to assent, promise, agree' **§muhuttaṃ** (m, acc, sg) = *for a while, for a moment* **§muhuttaṃ api** = *even for a moment*

17. 19. Yam edantass' ādeso (43) (Yam e antassa ādeso)

Ekārassa antabhūtaṃ sare pare kvaci yakārādeso hoti.

§T1. *When a vowel follows, the letter 'e' which stands at the end is sometimes substituted by 'y'.*

§T2. *[The final vowel 'e', followed by another vowel is sometimes changed into 'y'.]
Followed by some vowel, 'e' is sometime is changed into 'y'.*

- Adhigato kho **myāyaṃ** dhammo (Vin. iii, 5), 'This dhamma which should be penetrated by me', **Tyāhaṃ** evaṃ vadeyyaṃ (M. i, 16), 'I may say thus to you', and **Tyāssa** (A. i, 153) pahīnā honti, 'Those defilements of that arahat are eliminated'

Examples:

(a) Adhigato kho **myāyaṃ** dhammo

- | | |
|-------------|--------------------------------|
| 1. myāyaṃ | <i>combined word</i> |
| 2. me yaṃ | <i>separated word</i> |
| 3. m-e yaṃ | sutta-10 |
| 4. m-y yaṃ | sutta-17 (Yam edantass' ādeso) |
| 5. m-y āyaṃ | sutta-25 (Dīghaṃ) |
| 6. myāyaṃ | sutta-11 |

(b) **Tyāhaṃ** evaṃ vadeyyaṃ

- | | |
|-------------|--------------------------------|
| 1. tyāhaṃ | <i>combined word</i> |
| 2. te ahaṃ | <i>separated word</i> |
| 3. t-e ahaṃ | sutta-10 |
| 4. t-y ahaṃ | sutta-17 (Yam edantass' ādeso) |
| 5. t-y āhaṃ | sutta-25 (Dīghaṃ) |
| 6. tyāhaṃ | sutta-11 |

¹⁰¹ After the elision of the succeeding vowel, the preceding vowel 'i' is not lengthened.

*** Remark:** The final vowels ‘e’ of ‘me’, and ‘te’ in the above examples —followed by another vowel, i.e., ‘a’—is changed into ‘y’.

- i / ī > y; u / o > v

- Me, te, ke, ye etc., e, is changed to “y”; and if the “a” following “e”, stands before a single consonant, it is lengthened to “ā”.

Eg: me + ahaṃ = myāhaṃ; te + ahaṃ = tyāhaṃ; ke + assa = kyassa

Exceptions:

- Final “e” may be elided before a long vowel. Eg: me + āsi = m’āsi
- Final “e” may be elided before a short vowel followed by a double consonant
Eg: sace + assa = sac’assa
- Final “e” sometimes elides a following vowel. Eg: te + ime = te’me
- Final “e + ā” may give “ā”. Eg: sace + ayaṃ = sacāyaṃ.

*** Kvacī ti kasmā? ne ‘nāgatā, iti n’ ettha.**

Why does it say ‘sometimes’? It is to prevent the operation of this rule in the following: ne ‘nāgatā, and iti n’ ettha.

Counter Example:

(a) ne ‘nāgatā

- | | |
|------------------------------|---------------------------|
| 1. nenāgatā | combined word |
| 2. ne anāgatā | separated word |
| 3. n-e anāgatā | sutta-10 |
| 4. n-e nāgatā ¹⁰² | sutta-13 (Vāparo asarūpā) |
| 5. ne’ nāgatā | sutta-11 |

(b) iti n’ ettha

- | | |
|---------------------------|----------------------------|
| 1. nettha | combined word |
| 2. ne ettha | separated word |
| 3. n-e ettha | sutta-10 |
| 4. n ettha ¹⁰³ | sutta-12 (Sarā sare lopam) |
| 5. n’ ettha | sutta-11 |

The Definition of the Terms:

ṣyam < ya-kāra = the sound ‘ya’ **ṣādeso** (m, nom, sg) = substitution in grammar **ṣedantass’ ādeso** = e + d + antassa ‘for the ending’ + ādeso; e-kāra: the sound ‘e’, e-vowel.

d: it is a rule of sandhi— inserted between two vowels to avoid a hiatus **ṣEkārassa** (dat, sg) = to the sound ‘e’ or “e” letter **ṣantabhūtassa** (dat, sg) = anta ‘the end’ + bhūta > bhūta (p.p.p. of bhavati) ‘become, born, produced’(nt) an element; that which is **ṣsare pare** (both loc, sg) (absolute clause) = when another vowel [follows] **ṣyakārādeso** = yakāra + ādeso = is changed into the sound ‘y’ or “y” letter **ṣadhigato kho** = which should be attained **ṣme**

¹⁰² Instead of changing vowel, ‘e’ into ‘y’ the succeeding vowel, following the dissimilar vowel ‘e’ is elided.

¹⁰³ Instead of changing ‘e’ into ‘y’, it is elided, having followed by another vowel.

(enclitic form—instr, sg) stem: maṃ = by me **Ṣadhigato** (m, nom, sg) = attained (one who has attained Arahatsip, an Arahata) < *ppp. of adhigacchati* **Ṣassa** = that arahat's **Ṣte** = those defilements **Ṣpahīnā honti** = *are eliminated or abandoned*

18. 20. Vam¹⁰⁴ od-udantānaṃ (44)

Okār'-ukārānaṃ antabhūtānaṃ sare pare kvaci vakārādeso hoti.

§T1. When a vowel follows, the letters 'o' and 'u' which stand at the end (of a word), are sometimes substituted by 'v'.

§T2. [The final 'o' and 'u' are sometimes changed into 'v' when another vowel follows.]

- Attha **khv'assa** (M. i, 243), **sv'assa** hoti, **bahv'ābādho** (S. i, 94), **vatthv'ettha** vihitam niccam, **cakkhv'āpātham** āgacchati.

Remark:

1. "o" and "u" before a dissimilar vowel is changed into "v"; sometimes second vowel is lengthened.

Eg: - yo + ayaṃ = y-o + ayaṃ = y-v + ayaṃ = yvāyaṃ
- su + akkhāto = s-u + akkhāto = s-v + akkhāto = svākkhāto

Exception: a) Final u may elided before a dissimilar vowel

- sametu + āyasmā = samet-u + āyasmā = samet + āyasmā = samet'āyasmā
b) Not seldom, "ū + i" > ū - sādhu + iti = sādhuī

2. Final "o", may be changed to "v", before dissimilar vowel.

- Ko + attha = kvattho; yo + ayaṃ = yvāyaṃ

Exception: Final "o" before a long vowel or a short vowel followed by a double consonant, is generally elided.

- tayo + assu = tay'assu

3. The changed of "u" and "o" to "v", occurs chiefly when "u" or "o", come after one of the following consonants: k, kh, t, th, d, n, y, s, h.¹⁰⁵

4. Sometimes, after "i" or "ī", "y" is inserted before a word beginning with a vowel, to avoid a hiatus

- Aggi + āgāre = aggiyāgāre; sattamī + atthe = sattamīyatthe

5. Similarly, to avoid a hiatus, "a", "v", is inserted between final "u" and another vowel

- Bhikkhu + āsane = bhikkhuvāsane

Examples:

(a) **Attha khv'assa** - attha (adv.) = and, but, then, now
- kvassa = kho (indecl.) + assa 'to him'

1. khvassa combined word

¹⁰⁴ the sound 'va'

¹⁰⁵ Saddanīti, part iii, Sadhisuttamālā

- | | |
|--------------|---------------------------|
| 2. kho assa | <i>separated word</i> |
| 3. kh-o assa | sutta-10 |
| 4. kh-v assa | sutta-18 (Vamodudantānam) |
| 5. khvassa | sutta-11 |
- (b) **Sv'assa hoti**, 'to him that is so'
- | | |
|-------------|----------------------------|
| 1. svassa | <i>combined word</i> |
| 2. so assa | <i>separated word</i> |
| 3. s-o assa | sutta-10 |
| 4. s-v assa | sutta-18 (Vamodu dantānam) |
| 5. sv'assa | sutta-11 |
- (c) **Bahv'ābādho** - bahu (adj): *Much, many, large*
- ābādho: disease
- | | |
|-----------------|----------------------------|
| 1. bahvābādho | <i>combined word</i> |
| 2. bahu ābādho | <i>separated word</i> |
| 3. bah-u ābādho | sutta-10 |
| 4. bah-v ābādho | sutta-18 (Vamodu dantānam) |
| 5. bahv'ābādho | sutta-11 |
- (d) **Vatthv'ettha vihitam niccam**
- vatthum (nt) = *object, thing; occasion for; foundation; subject matter*
or, vatthu (m) = *site, ground, field, plot*
- vihitam (acc, sg) = *arranged, prepared, disposed, appointed, furnished*
< vihita (*ppp. of* vidahati)
- niccam (adj.) *stem:* nicca = *constant, continuous, permanent*
- akkhv'āpātham'āgacchati = *comes into the sphere of the eye*
- | | |
|------------------|----------------------------|
| 1. vatthvettha | <i>combined word</i> |
| 2. vatthu ettha | <i>separated word</i> |
| 3. vatth-u ettha | sutta-10 |
| 4. vatth-v ettha | sutta-18 (Vamodu dantānam) |
| 5. vatthv'ettha | sutta-11 |
- (e) **Cakkhv'āpātham'āgacchati**, 'comes into the sphere of the eye, becomes clear to the eye'
- cakkhu + āpātham + āgacchati
cakkhu (m/nt) *eye*; **āpātham** (nt) *sphere, range, focus*; **āgacchati** 'comes'
- | | |
|--------------------|----------------------------|
| 1. cakkhvāpātham | <i>combined word</i> |
| 2. cakkhu āpātham | <i>separated word</i> |
| 3. cakkh-u āpātham | sutta-10 |
| 4. cakkh-v āpātham | sutta-18 (Vamodu dantānam) |
| 5. cakkhv'āpātham | sutta-11 |

Or

- | | |
|------------------------------|-----------------------|
| 1. cakkhv'āpātham'āgacchati | <i>combined word</i> |
| 2. cakkhv'āpātham āgacchati | <i>separated word</i> |
| 3. cakkhv'āpātham āgacchati | sutta-34 (Madā sare) |
| 4. cakkhv'āpātham'āgacchati. | sutta-11 |

* **Kvacī** ti kasmā? Cattāro 'me bhikkhave dhammā (A. i, 311), kinnu 'mā 'va samaṇiyo (Vin. ii, 304).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Cattāro 'me bhikkhave dhammā, and kinnu 'mā 'va samaṇiyo.

Counter Examples:

(a) **Cattāro 'me** bhikkhave dhammā, *'O bhikkhus, there are these four Dhammas'*

- | | |
|-----------------|---------------------------|
| 1. cattārome | <i>combined word</i> |
| 2. cattāro ime | <i>separated word</i> |
| 3. cattār-o ime | sutta-10 |
| 4. cattār-o me | sutta-13 (Vāparo asarūpā) |
| 5. cattāro 'me | sutta-11 |

(b) **Kinnu 'mā 'va** samaṇiyo = *Of course these are pious nuns.*

- Kinnu = kinṇu

→ kinṇ (adv): *Why? Pray! What! This word must not be confounded with kinṇ (neut. Sg. from ko)*

- | | |
|-----------------|---------------------------|
| 1. kinnumāva | <i>combined word</i> |
| 2. kinnu imāva | <i>separated word</i> |
| 3. kinn-u imāva | sutta-10 |
| 4. kinn-u māva | sutta-13 (Vāparo asarūpā) |
| 5. kinnu 'māva | sutta-11 |

Or

- | | |
|-------------------|---------------------------|
| 1. kinnu 'mā 'va | <i>combined word</i> |
| 2. kinnu 'ma eva | <i>separated word</i> |
| 3. kinnu 'm-a eva | sutta-10 |
| 4. kinnu 'm-a va | sutta-13 (Vāparo asarūpā) |
| 5. kinnu 'm-ā va | sutta-16 (Pubbo ca) |
| 6. kinnu 'mā 'va | sutta-11 |

* **Remark:** 'm' of 'vam' perhaps is originally 'm̐', inserted before the vowel on account of niggahita-vowel sandhi rule. 'm̐' followed by a vowel is sometimes changed into 'm'.

The Definition of the Terms:

Ṣod-udantānaṁ (dat/gen, pl) = odanta + udanta; odanta = o + d + anta = *the final sound or vowel 'o' 'o-kāra'*; d *inserted between two vowels to avoid a hiatus [vowel sandhi rule, New Pāli Course]*; anta *'the end'*; udanta = u 'u-kāra' + d + anta = *the final sound/vowel*

‘u’ § **Okār’-ukārānaṃ** (dat, pl) = *for the vowels ‘o’ and ‘u’* < okārānaṃ + ukārānaṃ
Ṣantabhūtānaṃ (dat, pl) = *for the ending ones* **Ṣsare pare** (absolute clause–loc, sg) = *when another vowel [follows]* **Ṣvakārādeso** = vakāra + ādeso = *is substituted with ‘v’*; vakāra ‘the sound’ ‘va’ + ādeso ‘substitution’

19. 22. **Sabbo caṃ ti** (46, 47).

Sabbo icc’ eso tisaddo byañjano sare pare kvaci cakāraṃ pappoti.

§T1 When a vowel follows, the syllable ‘ti’¹⁰⁶ sometimes becomes ‘c’¹⁰⁷.

§T2 Sometimes, when a vowel follows, all syllable ‘ti’ becomes ‘ca’.

§T3[All ‘ti’ is sometimes changed into ‘ca’ when a vowel follows.]

- **Icc’ etaṃ** kusalaṃ (Vin. i, 265), **icc’ assa** vacanīyaṃ (D. ii, 47), **paccuttarivā** (J. vi, 94), **paccāharati** (pati + āharati) (Vin. i, 204).

Note: The final ‘i’ or ‘ī’ before another vowel is also sometime changed to ‘y’, according to the Kac. i-vaṇṇo yaṃ na vā. The ‘ti’ followel by a dissimilar vowel, is first changed into ‘ty’ and then equated with ‘cc’, as in iti + etaṃ = ityevaṃ = iccevaṃ. Similarly, the dental groups thy, dy, dhy, ny and the cerebral group ṇy are changed to the corresponding doubled palatal sound in Pāli. Thus we have (Sanskrit) mithyā = (Pāli) micchā; Adya (Skt.) = ajja (Pa.); madhya(Skt.) = majjha (Pa.); kanyā (Skt.) = kaññā (Pa.); puṇya (Skt.) = puñña (Pa.).¹⁰⁸

Examples:

(a) **Icc’ etaṃ** kusalaṃ ‘Thus, that is wholesome’

1. iccetam combined word
2. iti etaṃ separated word
3. ic etaṃ sutta-19 (Sabbo caṃti)
4. icc etaṃ sutta-28 (Paradve bhāvo ṭhāne)
5. iccetam sutta-11

(b) **Icc’ assa** vacanīyaṃ ‘Thus, of what that should be said’

1. iccassa combined word
2. iti assa separated word
3. ic assa sutta-19 (Sabbo caṃti)
4. icc assa sutta-28 (Paradve bhāvo ṭhāne)
5. iccassa sutta-11

(c) **Paccuttarivā** (pati + uttarivā) ‘having gone out again’

1. paccuttarivā combined word
2. pati uttarivā separated word

¹⁰⁶ -iti, -pati, -ati; iccetam, paccāharati, accantam.

¹⁰⁷ Which becomes doubled, and the vowel preceding ti, if long, becomes short, Pāli Grammar, p.17

¹⁰⁸ Pāli Grammar, p. 18.

3. pac uttaritvā	sutta-19 (Sabbo caṃti)
4. pacc uttaritvā	sutta-28 (Paradve bhāvo ṭhāne)
5. paccuttaritvā	sutta-11

(d) **Paccāharati** ‘brings or takes back’

1. paccāharati	<i>combined word</i>
2. pati āharati	<i>separated word</i>
3. pac āharati	sutta-19 (Sabbo caṃti)
4. pacc āharati	sutta-28 (Paradve bhāvo ṭhāne)
5. paccāharati	sutta-11

* **Kvacī** ti kasmā? Iti 'ssa muhuttam pi (Vin. ii, 196).

Why does it say ‘sometimes’? It is to prevent the operation of this rule in the following: Iti 'ssa muhuttam pi.

Counter Example:

- Iti 'ssa muhuttam pi

1. itissa	<i>combined word</i>
2. iti assa	<i>separated word</i>
3. it-i assa	sutta-10
4. it-i ssa	sutta-13 (Vāparo asarūpā)
5. itissa	sutta-11

* **Remark:**¹⁰⁹ A final vowel may remain unchanged before any other vowel when not following by “iti”, in the following case:

- (a) In nouns in the Vocative case: Kassappa etaṃ
 - (b) In a word ending in a long vowel, if it does not form a compound with the following word: Bhagavā uṭṭhāyanā.
 - (c) After particles, vowels remain unchanged.
- Eg: Atho + anto ca = atho anto ca.
 Atha kho + āyasmā = atha kho āyasmā
 No + atikkamo = no atikkamo

Note: The particles, called nipāta, are indeclinable; they are rather numerous; the following are a few of them and the most common: atha, atho, adho, are, eva, iva, ca, ce, hi, kacci, kira,

kho, khatu, nanu, nūna, nāma, pana, yeva, yathā, yāva, tathā, tavā, tu, re, va; ect¹¹⁰

- The final vowels before particles beginning with “ā, i, e”, as: “ātha, iva, eva”, follow the rules of sandhi, as:

eg: - itthī + iti = itthīti; sabbe + eva = sabbe’va

¹⁰⁹ A Practical, Grammar of the Pāli Language, pp. 9-10.

¹¹⁰ There are two kinds of indeclinable words: the Nipata or adverbs and the Upasagga, or prepositions. The prepositions are only 20 in number: ā, u, ati, pati, pa, pari, ava, parā, adhi, abhi, anu, upa, apa, api, sam, vi, ni, nī, su, du (Saddanīti: Catupadavibhāya). All the other indeclinable, are nipāta.

- so + eva = sveva; na + ettha = ne' ttha

(d) “i” and “u” before a verb may remain unchanged

eg: - gathāhi ajjabhāsi

- atthu adāsi

The Definition of the Terms:

§sabbo (m, nom, sg) = *all, the entire* §cam (acc, sg) = *the sound or letter ‘c’* §ti = *the word, the sound* ‘ti’ §icc' eso (m, nom, sg) = iti + eso ; iti (*indecl.*) *thus, in this way*, eso (*demonstrative pronoun*–m, nom, sg) *this* §tisaddo = ti + saddo (m, nom, sg) = *the sound or word* ‘ti’ §byañjano (m, nom, sg) = *the consonant* §cakāraṃ (acc, sg) < ca-kāra = *the letter ‘c’* §pappoti = *obtains, attains*

20. 27. Do dhassa ca (50).

Dha icc' etassa sare pare kvaci dakārādeso hoti.

§T1 Sometimes, when a vowel follows ‘da’ is also (‘ca’) substituted for ‘dha’.

§T2 [If a vowel follows, ‘dh’ is sometimes changed into ‘d’, too.]

- Ekamidāhaṃ bhikkhave samayaṃ (M. i, 401) [dhammaṃ vadāmi], ‘Oh bhikkhus, at one time [I preached the dhamma]’.

Example:

- Ekamidāhaṃ bhikkhave samayaṃ

1. idāhaṃ	<i>combined word</i>
2. idha ahaṃ	<i>separated word</i>
3. idh-a ahaṃ	sutta-10
4. id-a ahaṃ	sutta-20 (Do dhassa ca)
5. id ahaṃ	sutta-12 (Sarā sare lopam)
6. id āhaṃ	sutta-15 (Dīghaṃ)
7. idāhaṃ	sutta-11
1. Ekamidāhaṃ	<i>combined word</i>
2. Ekaṃ idāhaṃ	<i>separated word</i>
3. Eka ¹¹¹ idāhaṃ	sutta-34 (Madā sare)
4. Ekamidāhaṃ	sutta-11

* Kvacī ti kasmā? Idh' eva maraṇaṃ bhavissati (Vin. i, 15).

Why does it say ‘sometimes’? It is to prevent the operation of this rule in the following: Idh' eva maraṇaṃ bhavissati.

Counter Example:¹¹²

Idh' eva maraṇaṃ bhavissati

¹¹¹ ‘m’ followed by vowel ‘i’ is changed into ‘m’. (Sutta-34)

¹¹² dh’ does not change to ‘d’.

1. idheva	<i>combined word</i>
2. idha eva	<i>separated word</i>
3. idh-a eva	sutta-10
4. idh eva	sutta-12 (Sarā sare lopam)
5. idh' eva	sutta-11

* **Caggahaṇena dhakārassa hakārādeso** hoti. Sāhu dassanam ariyānam (Khu. i, 34).

By taking 'ca' (or by the power of 'ca') there is substitution of 'ha' for 'dha'; "Do dhassa ca" of the word 'ca' indicates that this rule has other applications, such as, substitution of 'ha' for 'dha'.

N.B.: Similar substitution also occurs in other suttas such as Sāhu dassanamariyānam (Sādhu + dassanam + ariyānam).

- **Caggahaṇena** (nt, instr, sg) = *by the acquisition of the word 'ca' of Do dhassa ca*
 < ca (*particle*) + gahaṇa '*acquisition*'
- **dhakārassa** (dat, sg) < dh-kāra = *from the letter 'dh'*
- **hakārādeso** (m, nom, sg) = *change to letter 'h'*
 < ha-kāra + ādeso

Example:

- **Sāhu dassanamariyānam**¹¹³

1. sāhu	<i>substituted form, 'h'</i>
2. sādhu	<i>original form, 'dh'</i>
3. sā-dhu	sutta-10
4. sāhu	<i>substitution of 'h' for 'dh' in relation to the word 'ca' of sutta-20 (Do dhassa ca of "ca")</i>

1. dassanamariyānam	<i>combined word</i>
2. dassanam ariyānam	<i>separated word</i>
3. dassanam ariyānam	sutta-34 (Madā sare)

* **Suttavibhāgena bahudhā** siyā:

By detailing of Sutta (here, similar the names of suttas are demonstrated) there are [applications] in many ways:

- **To** dassa, yathā? Sugato (Vin. i, 1)
 'd' is changed to 't' as in Sugato (Sugado > Sugato),
- **To** tassa, yathā? Dukkaṭam (Vin. v, 262)
 't' to 'ṭ' as in dukkaṭam (dukkatam > dukkaṭam),
- **Dho** tassa, yathā? Gandhabbo (M. i, 332)
 't' to 'dh' as in gandhabbo (gantabbo > gandhabbo),
- **Tro** ttassa, yathā? Atrajo (Vin. iii, 428)

¹¹³ A soft aspirate loses its occlusion bh>h e.g, narebhi>narehi; bhavati>havati>hoti; dh>h, rudhira>ruhira
 A Grammar of the Pāli Language, p.12.

- ‘tt’ to ‘tr’ as in atrajo (attaajo > atraajo),
- **Ko** gassa, yathā? Kulūpako (Vin. i, 192) (kulūpago > kulūpako),
- ‘g’ to ‘k’ as in kulūpako
- **Lo** rassa, yathā? Mahāsālo (D. ii, 121) (mahāsāro > mahāsālo),
- ‘r’ to ‘l’ as in mahāsālo
- **Jo** yassa, yathā? Gavajo (Khu. v, 283) (gavayo > gavajo),
- ‘y’ to ‘j’ as in gavajo
- **Bbo** vvassa, yathā? Kubbato (Khu. v, 95) (kuvvato > kubbato),
- ‘vv’ to ‘bb’ as in kubbato
- **Ko** yassa, yathā? Sake (Khu. vi, 325) (saye > sake),
- ‘y’ to ‘k’ as in sake
- **Yo** jassa, yathā? Niyam puttām (Khu. i, 11,301) (nijaṃ > niyaṃ),
- ‘j’ to ‘y’ as niyaṃ
- **Ko** tassa, yathā? Niyako (niyato > niyako),
- ‘t’ to ‘k’ as in niyako
- **Cco** ttassa, yathā? Bhacco (bhatto > bhacco),
- ‘tt’ to ‘cc’ as in bhacco
- **Pho** passa, yathā? Nipphatti (nippatti > nipphatti), and
- ‘p’ to ‘ph’ as in nipphatti
- **Kho** kassa, yathā? Nikkhamati. Icc’ evamādī yojetabbā (nikkamati > nikkhamati).
- ‘k’ to ‘kh’ as in nikkhamati

Thus, other examples beginning with these should be formed.

<i>* Interchange of letters: Not unfrequently an interchange of letters takes place.</i>	
D > T	T > Ṭ
DH > H	T > DH
G > K	T > K
K > kh	TT > TR
K > Y	TT > CC
J > Y	Y > K
P > PH	R > Ḷ
T > D	VV > BB

The Definition of the Terms:

§**Dha** = the letter ‘dh’ §**icc’ etassa** (dat, sg) < iti + etassa = *for that* §**sare pare** (abs. clause-loc, sg) = *when another vowel [follows]* §**ḍakārādeso** (m, nom, sg) = *substitution of letter ‘d’*; da-kāra + ādeso, ‘substitution’ §**ādeso** = *information, direction, order, injunction, substitute* §**suttavibhāgena** (m, instr, sg) = *detailing of the sutta*; sutta ‘Aphorism’+vibhāga ‘distribution, division; detailing, classification’ §**bahūdā** (adv.) = *in many ways or forms* §**sīya** (optative, 3rd person, sg) = *it may be or should be* < √as, to be + eyya (ending)

*** Additional notes:**

1. In the grammar, ādesa means ‘substitute,’ thus, ty ajja is substituted for te ajja, ‘y’ is called vyañjana ādesa or ‘substituted consonant’ for ‘e’; and, in the example of nopeti (na upeti), ‘o’ is called sara ādesa or ‘substituted vowel’ for ‘a’ and ‘u’.
2. Consonants y, v, m, d, n, t, r, l, h are sometimes inserted between two vowels to avoid a hiatus
 Eg: y - vuddhi + eva = vuddhiyeva
 v - pa + uccati = pavuccati
 m - idha + ijjhatti = idhamijjhatti
 h - su + utthitaṃ = suhutthitaṃ
3. Some of these consonants are more revivals from the older language.
 Eg: - puna + eva = punareva
4. The insertion of “d”, is constant after the particle “u”, and very frequent after: Sakim, kenaci, kiñnaci, kinniñci, koci, samā, yāva, tāva, puna, etc.¹¹⁴
 Eg: - u + aggo = udaggo; Kenaci + eva = kenacideva; eta + attam = etadattham.
5. The insertion of “t”, mostly takes place after the words: yāva, tāva, ajja, before iha and agga.
 Eg: - ajja + agge = ajjatagge; yasmā + iha = yasmātiha
6. Between “tathā eva” and “yathā eva”, “ri” is often inserted; the “ā” preceding is shortend and the “e” of “eva” elided.
 Eg: - tathariva, yathariva
 - This consonant “r” is mostly inserted after the particles: ni, du, dhī, pānu, puna, catu and a few others. In most cases, it is simply revived.
7. L = ḷ, is generally inserted after “cha” (six)
 Eg: - cha + aṅgam = chaḷaṅgam

21. 21. Ivaṇṇo yaṃ navā (51)

Pubbo ivaṇṇo¹¹⁵ sare pare yakāram pappoti navā.

When another vowel follows, the preceding ‘i’ and ‘ī’ may be changed into ‘y’ sometimes.

i / ī > y

- Paṭisanthāravuty assa (Khu. i, 67), and sabbā vity ānubhūyate.

§ Paṭisanthāravutti (adj)= affectionate, friendly, kind § Ānubhāva = greatness, magnificence, majesty, splendour.

¹¹⁴ Pāli Grammar, p. 14; Mahārūpasiddhi (sandhi) It must however, be remarked that the “d” is, in most words, a survivance from the older language; Sanskrit has invariable preserved it. Thus “u” of the native Pāli grammarians is but the Sanskrit: “ud”; so . . . ci = ... cid ect.

¹¹⁵ The vowels i and ī

Examples:**(a) Paṭisanthāravuty assa**

- | | |
|-------------------------------|---|
| 1. paṭisanthāravutyassa | <i>combined word</i> |
| 2. paṭisanthāravutti assa | <i>separated word</i> |
| 3. paṭisanthāravutt-i assa | sutta-10 |
| 4. paṭisanthāravutt-y assa | sutta-21 (Ivaṇṇo yaṃ navā) |
| 5. paṭisanthāravut-y assa | <i>by the word 'ca',</i> sutta-41 (Byañjano ca visaññogo of ca) |
| 6. paṭisanthāravutyassa | sutta-11 |

(b) Sabbā vity ānubhūyate

- | | |
|-------------------------|---|
| 1. vityānubhūyate | <i>combined word</i> |
| 2. vitti anubhūyate | <i>separated word</i> |
| 3. vitt-i anubhūyate | sutta-10 |
| 4. vitt-y anubhūyate | sutta-21 (Ivaṇṇo yaṃ navā) |
| 5. vit-y anubhūyate | <i>by the word 'ca',</i> sutta-41 (Byañjano ca visaññogo of ca) |
| 6. vit-y ānubhūyate | sutta-25 |
| 7. vityānubhūyate | sutta-11 |

* **Navā** ti kasmā? Pañcah' aṅgehi samannāgato (Vin. v, 343), muttacāgī anuddhato.

Why does it say 'occasionally'? It is to prevent the operation of this rule in the following:
Pañcah' aṅgehi samannāgato, **muttacāgī anuddhato**.

Counter Examples:**(a) Pañcah' aṅgehi samannāgato**

- | | |
|---------------------------------|----------------------------|
| 1. pañcahaṅgehi | <i>combined word</i> |
| 2. pañcahi aṅgehi | <i>separated word</i> |
| 3. pañcah-i aṅgehi | sutta-10 |
| 4. pañcah ¹¹⁶ aṅgehi | sutta-12 (Sarā sare lopam) |
| 5. pañcahaṅgehi | sutta-11 |

(b) Muttacāgī anuddhato

Here, there is the possibility of 'ī' becoming 'y' but, the word 'navā' (sometimes) in the sutta prevents the operation of this rule.

*** Remarks:**

- Note that in both examples stated above, the preceding vowels 'i' and 'ī' change into 'y' when another vowel follows.
- When "i" before a dissimilar vowel is changed to "y"—that "y" together with the preceding consonant, undergoes several changes
 - ty > cc: pati + ayo = paty + ayo = paccayo
 - dy > jj: Yadi + evaṃ = yady + evaṃ = yajjevam

¹¹⁶ The vowel 'i' is elided. It is not changed to 'y'

- dhy > jjh: bodhi + aṅga = bodhy + aṅga = bojjangā
- bhy > bbh: Abhi + uggacchati = Abhy + uggacchati = Abhuggacchati
- py > pp: api + ekacce = apy + ekacce = appekacce ¹¹⁷

The present vutti comprises three parts, namely:

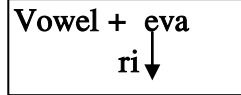
1. pubbo ivaṇṇo (kāri, doer)
 2. sare pare (nimitta, sign)
 3. yakāraṃ pappoti navā (kāriya, what should be done “y” sometimes.)
 - ivaṇṇo = i and ī = the vowels ‘i’ and ‘ī’
 - yakāraṃ pappoti = is changed into ‘y’
 - navā = kvaci = sometimes ; and “ṭhāne” as “ in some places”
- Navā saddo kvacisaddapariyāyo (Rūpasiddhi - Page 21)

22. 28. Evādiṣṣa ri pubbo ca rasso (52). (eva + ādiṣṣa)

Saramhā parassa evassa ekārassa ādiṣṣa rikāro hoti, pubbo ca saro rasso hoti navā.

§T1 After a vowel, there is substitution of the letter ‘e’ which is the beginning of ‘eva’ for the syllable ‘ri’, and the previous vowel occasionally becomes short.

§T2 [When ‘eva’ follows a vowel, the initial vowel ‘e’ of ‘eva’ may be changed into ‘ri’ sometimes, and the preceding vowel is shortened.]



- **Yatha-r-iva** (D. i, 85) vasudhātalaṇ ca sabbaṃ, **tatha-r-iva** guṇavā supūjaniyo, ‘Just as all earth is bearer of wealth, in the same way, the virtuous should be honoured.’

Examples:

Yatha-r-iva vasudhātalaṇ ca sabbaṃ, tatha-r-iva guṇavā supūjaniyo

- | | |
|----------------|-------------------------------------|
| 1. yathariva | combined word |
| 2. yathā eva | separated word |
| 3. yath-ā eva | sutta-10 |
| 4. yath-ā riva | sutta-22 (Evādiṣṣari pubboca rasso) |
| 5. yath-a riva | sutta-22 (Evādiṣṣari pubboca rasso) |
| 6. yathariva | sutta-11 |

- | | |
|----------------|-------------------------------------|
| 1. tathariva | combined word |
| 2. tathā eva | separated word |
| 3. tath-ā eva | sutta-10 |
| 4. tath-ā riva | sutta-22 (Evādiṣṣari pubboca rasso) |
| 5. tath-a riva | sutta-22 (Evādiṣṣari pubboca rasso) |
| 6. tathariva | sutta-11 |

¹¹⁷ New Pāli Course, p. 27.

* **Navā** ti kasmā? Yathā eva, tathā eva.

Why does it say 'Navā'? It is to prevent the operation of this rule in the following: **Yathā eva, tathā eva**, i.e. the vowel 'e' of 'eva' sometimes remains unchanged.

The Definition of the Terms:

§**Saramhā** (m, abl, sg) = [comes] after a vowel §**yathā ... tathā** (relative pronoun) = as ... so §**vasudhātalañ ca** = vasudhā + talañ + ca = the earth is the bearer of wealth; vasudhā (f) (identical with vasudharā) 'the bearer of wealth, i.e. the earth'; talañ (nt) the earth; < tala, 'flat surface, level, ground, base, lower part,' sometimes meaningless; ca (indecl. particle) and §**guṇavā** (adj-nom, sg) = the excellent or virtuous §**supūjanīyo** (m, nom, sg) = should be honoured, revered, respected; < su + √pūj + anīyo; su 'well, good'; pūj 'to honour, revere'; anīya, ya, or tabba (future participle suffix)

Iti sandhi-kappe dutiyo kaṇḍo.

The second sub-division of sandhi kappa is finished.

TATIYA-KAṆḌA **The Third Sub-Division**

23. 36. Sarā pakati byañjane (62).

Sarā kho byañjane pare pakatirūpāni honti.

§T1 When a consonant follows, vowels retain their original form.

§T2 [A vowel followed by some consonant remains unchanged.]¹¹⁸

- **Manopubbaṅgamā** dhammā (Khu. i, 13), **pamādo maccuno padañ** (Khu. i, 16), **tiṇṇo pāraṅgato ahu** (Khu. i, 72).

Examples:

(a) **Manopubbaṅgamā** dhammā, 'phenomena have mind as forerunner'

1. manopubbaṅgamā	dhammā	combined word
2. mano pubba gamā	dhammā	separated word
3. man-o pubba gamā	dhammā	sutta-23
4. mano pubba ṁ gamā	dhammā	sutta-37
5. mano pubba ṇ gamā	dhammā	sutta-31
6. manopubbaṅgamā	dhammā	sutta-11

¹¹⁸ No vowel in pāli ends in a pure consonant. If the final consonant is a nasal, this is changed to niggahita. Any other consonant, at the end of a word, is dropped with or without the lengthening of the previous vowel. A Grammar of the Pāli Language, p15

* **Remark:** Like vowel 'o', 'ā' remains unchanged when consonant 'dh' follows.

(b) **Pamādo maccuno padaṃ**, 'negligence is the principle of death'

* **Remark:** The vowel 'o' of both pamādo and maccuno remain unchanged when they are followed by consonant 'm' and 'p' respectively.

(c) **Tiṇṇo pāraṅgato ahu**, 'he was one who has gone beyond, who has reached the other shore'

* **Remark:** Whereas the end-vowel 'o' of tiṇṇo followed by consonant 'p' remains unchanged according to this sutta, the end-vowel 'o' of pāraṅgato remains unchanged before beginning vowel 'a' of ahu on account of the next sutta.

The Definition of the Terms:

§ **Manopubbaṅgamā** (m, nom, pl) = *having mind as the predecessor or forerunner*; mano + pubba + ṃ + gamā
 § **pamādo** (m) = *negligence, indolence, remissness*
 § **maccuno** (gen, sg) stem: maccu = *of death*
 § **padaṃ** (nt, nom, sg) = *step, footstep; way, path; case, principle; a word, verse*
 § **tiṇṇo** (m, nom, sg) < pp. of tarati = *one who has reached the other shore, gone through*
 § **pāraṅgato** (adj.-m, nom, sg) = *gone beyond to the other side, traversed*;
 pāra (adj. nt) *the other side, the opposite shore*; pāraṃ (adv.) (acc. of pāra) *beyond, to the other side*; gata (pp. of gacchati) gone
 § **ahu** (aorist, parassapada, 3rd/2nd p. sg) = *[he] was*.

24. 35. Sare kvaci (63).

Sarā kho sare pare kvaci pakatirūpāni honti.

A vowel followed by some vowel may sometimes remain unchanged.

- **Ko imaṃ** pathaviṃ vicessati (Khu. i, 19).

Example:

- **Ko imaṃ** pathaviṃ vicessati, 'Who will investigate or examine this earth?'

- | | |
|-------------|----------------------|
| 1. ko imaṃ | <i>combined form</i> |
| 2. k-o imaṃ | sutta-10 |
| 3. k-o imaṃ | sutta-24 |
| 4. ko imaṃ | sutta-11 |

* **Remark:** Here, the vowel 'o' of 'ko' remains unchanged even when followed by the vowel 'i'.

* **Kvacī** ti kasmā? Appassut' āyaṃ puriso (khu. i, 36).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Appassut' āyaṃ puriso.

Example:

- **Appassut' āyaṃ** puriso¹¹⁹

- appassuto (adj): *Having learnt little, possessing small knowledge, unlearned, ignorant*

- | | |
|---------------------|----------------------------|
| 1. appassutāyaṃ | <i>combined word</i> |
| 2. appassuto ayaṃ | <i>separated word</i> |
| 3. appassut-o a-yaṃ | sutta-10 |
| 4. appassut a-yaṃ | sutta-12 (Sarā sare lopam) |
| 5. appassut ā-yaṃ | sutta-15 (Dīgham) |
| 6. appassut' āyaṃ | sutta-11 |

25. 37. Dīgham (64, 71, 165).

Sarā kho byañjane pare kvaci dīgham papponti.

A vowel followed by a consonant is sometimes lengthened.

- **Sammā'dhammaṃ** vipassato (Khu. i, 67), evaṃ gāme **munī care** (Khu. i, 20), **khantī paramaṃ** tapo titikkhā (D. ii, 42).

Examples:

(a) **Sammā'dhammaṃ** vipassato, *'for one who sees clearly the Dhamma'*

- | | |
|------------------|-----------------------|
| 1. sammā dhammaṃ | <i>combined form</i> |
| 2. samma dhammaṃ | <i>separated form</i> |
| 3. sammā dhammaṃ | sutta-25 (a > ā) |

(b) Evaṃ gāme **munī care**

- care (adj.) = *going, walking, moving*

- | | |
|--------------|-----------------------|
| 1. munī care | <i>combined form</i> |
| 2. muni care | <i>separated form</i> |
| 3. munī care | sutta-25 (i > ī) |

-(c) **Khantī paramaṃ** tapo titikkhā, *'patience is the highest practice of morality'*

- | | |
|-------------------|-----------------------|
| 1. khantī paramaṃ | <i>combined form</i> |
| 2. khantī paramaṃ | <i>separated form</i> |
| 3. khantī paramaṃ | sutta-25 (i > ī) |

* **Kvacī** ti kasmā? Idha modati pecca modati (Khu. i, 15), patilīyati (A. ii, 434), paṭihaññati (Vi. iv, 292).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Idha modati pecca modati, patilīyati, and paṭihaññati.

Counter Example:

(a) **Idha modati pecca modati**, *'In this world he rejoices, after death [also] he rejoices'*

¹¹⁹ The end-vowel 'o' of appassuto is elided.

* **Remark:** The vowel ‘a’ of both ‘idha’ and ‘pecca’ remain unchanged before the consonant ‘m’.

(b) **Patilīyati** = pati + √lī + ya + ti

(c) **Paṭihaññati** = paṭi + √han + ya + ti

- Paṭihanti (V) : *to strike, wound; ward off* → Paṭihaññati (Pass.)

* **Remark:** In the formation of the above two counter examples, the vowels followed by consonants remain unchanged—they do not become long.

The Definition of the Terms:

§**Sarā** (nom, pl) = vowels §**kho**(indecl.) = *indeed, really, truly* §**byañjane pare** (loc, sg) (absolute clause) = *another consonant* §**dīgham papponti** = *become long, lengthened* §**samma** = sammā (indecl.) = *thoroughly, properly, rightly* §**vipassato** (gen/dat, sg) = *of or for one who sees clearly, who has intuition < Present participle of vipassati, ‘to see clearly, to have intuition, to obtain spiritual insight* §**paramam** (adj.) = *the highest, the most excellent, superior, the best* §**tapo** or **tapa** = *torment, penance, esp. religious austerity, mental devotion, self-control, abstinence, practice of morality* §**titikkhā** (f) = *endurance, forgiveness, long suffering, patience* §**modati** = *rejoices, enjoys oneself, is happy* §**pecca** (gerund) < pa + √i = *having departed, after death, i.e. in the next existence*

26. 38. Rassam (65, 179).

Sarā kho byañjane pare kvaci rassam papponti.

§T1A vowel followed by a consonant is sometimes shortened.

§T2 Sometimes there is the shortening of a final vowel, followed by a consonant.

- **Bhovādi nāma** so hoti (Khu. i, 71), yathā bhāvi guṇena so.

Examples:

(a) **Bhovādi nāma** so hoti.

= ‘he is called a brahman, i.e. one who addresses others with the word “bho”’

- *Brahman: speaker of “Bho”*

1. bhovādi nāma	<i>combined word</i>
2. bhovādī nāma	<i>separated word</i>
3. bhovād-ī nāma	sutta-10
4. bhovād-i nāma	sutta-26
5. bhovādi nāma	sutta-11

(b) yathā **bhāvi guṇena** so

1. bhāvi guṇena	<i>combined word</i>
2. bhāvī guṇena	<i>separated word</i>
3. bhāv-ī guṇena	sutta-10
4. bhāv-i guṇena	sutta-26
5. bhāvi guṇena	sutta-11

* **Remarks:** In both cases, end-vowel 'ī' followed by consonants 'n' and 'g' is shortened to 'i'.

* **Kvacī ti kasmā? Sammā samādhi** (Vin. iii, 14), **sāvittī chandaso mukhaṃ, upanīyati jīvitam appam āyu** (S. i, 2).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Sammā samādhi, Sāvittī chandaso mukhaṃ, and upanīyati jīvitam appam āyu.

Counter examples:

- Sammā samādhi: "Right concentration"
- Sāvittī chandaso mukhaṃ "Preface of the metric book named Sāvittī"
- Upanīyati jīvitam appam āyu (upanī yati)

* **Remark:** Note that in the above examples, 'ā' is not shortened before 's', nor is 'ī' shortened before 'ch' and 'y'.

Explanation of Terms

§**Upaneti** (v): *To present, bestow (with dat.); to bring to, to conduce.*→ Upanīyati = Upaniyyati: (pass.): *To be carried along or a way, to pass away.*→ Jīvita (nt.) [Vedic jīvita, orig. pp. of jīvati "that which is lived," cp. same formation in Lat. Vīta=*vīvita; Gr. bio/th living, sustenance, & di/aita, "diet"] (individual) life, lifetime, span of life; living, livelihood
 §**appa āyuka:** *short lived*→Appa (adj.) [Vedic alpa, cp. Gr. a) lapa/zw (lapa/zw) to empty (to make little), a) lapadno/s weak; Lith. alpnas weak, alpstū to faint] small, little, insignificant, often in the sense of "very little = (next to) nothing"

27. 39. Lopaṇ ca tatrākāro (66, 163-4).

Sarā kho byañjane pare kvaci lopaṃ papponti, tatra ca lope kate akārāgamo hoti.

A vowel followed by a consonant is sometimes elided, and 'a' is augmented in the place of elision.

- **Sa sīlavā** (Khu. i, 25), **sa paññavā** ((Khu. i, 25), **esa dhammo** sanantano (Khu. i, 14), **sa ve** kasāvam arahati (Khu. i, 14), **sa mānakāmo** pi bhavēyya, **sa ve** muni jātibhayaṃ adassi.

Examples:

-(a) **Sa sīlavā** = *He is virtuous.*

- | | |
|---------------|-----------------------|
| 1. sa sīlavā | <i>combined word</i> |
| 2. so sīlavā | <i>separated word</i> |
| 3. s-o sīlavā | sutta-10 |
| 4. s- sīlavā | sutta-27 |
| 5. s-a sīlavā | sutta-27 |
| 6. sa sīlavā | sutta-11 |

-(b) **Sa paññavā** = *He is wise.*

- | | |
|---------------|-----------------------|
| 1. sa paññavā | <i>combined word</i> |
| 2. so paññavā | <i>separated word</i> |

3. s-o paññavā	sutta-10
4. s- paññavā	sutta-27
5. s-a paññavā	sutta-27
6. sa paññavā	sutta-11

(c) **Esa dhammo** sanantano = *That is eternal law.*

1. esa dhammo	<i>combined word</i>
2. eso dhammo	<i>separated word</i>
3. es-o dhammo	sutta-10
4. es- dhammo	sutta-27
5. es-a dhammo	sutta-27
6. esa dhammo	sutta-11

(d) **Sa ve** kāsāvarahati = *He is indeed worthy of yellow robe.*

1. sa ve	<i>combined word</i>
2. so ve	<i>separated word</i>
3. s-o ve	sutta-10
4. s- ve	sutta-27
5. s-a ve	sutta-27
6. sa ve	sutta-11

(e) **Sa mānakāmo** pi bhavēyya = *He should be indeed a wisher of honour*

1. sa mānakāmo	<i>combined word</i>
2. so mānakāmo	<i>separated word</i>
3. s-o mānakāmo	sutta-10
4. s- mānakāmo	sutta-27
5. s-a mānakāmo	sutta-27
6. sa mānakāmo	sutta-11

(f) **Sa ve** muni jātibhayaṃ adassi = *That Sage truly saw the danger in birth.*

- sa ve (similar to example (d))

*** Remarks:** In all examples above the end-vowel 'o' followed by a consonant is elided; and then, 'a' is augmented in the place of elision.

* **Kvacī** ti kasmā? So muni (Khu. i, 52), eso dhammo padissati, na so kāsāvam arahati (Khu. i, 14).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: So muni, eso dhammo padissati, na so kāsāvam arahati.

Counter Examples:

- a) So muni = 'He is a sage'
- b) Eso dhammo padissati = 'This dhamma is to be seen'
- c) Na so kāsāvam arahati = 'He is not worthy of robe'

***Remark:** Vowel ‘o’ of ‘so’, ‘eso’ and ‘so’ in the above-mentioned examples are followed by consonants, but they do not undergo elision or augmentation. They remain unchanged.

28. 40. Para dvebhāvo ṭhāne (67).

Saramhā parassa byañjanassa dvebhāvo hoti ṭhāne.

§T1 In appropriate places, after some vowel, there is some doubling of the following consonant.

§T2[A consonant after some vowel is in some instances doubled.]

- **Idha ppamādo**, purisassa jantuno, **pabbajjam** kittayissāmi (Khu. i, 340), **cātuddasim** (A. i, 142), **pañcaddasim** (A. i, 142), **abhikkantataro** cando.

***Remark:**

1. “v”, after a vowel become “bb” — eg: ni + vānam = nibbānam.
2. Reduplication of the consonants takes place generally after the prefix: a, anu, u,upa, pari,pa.
3. The consonant rule in reduplication is that an aspirate is reduplicated by an unaspirate, and unaspirate by unaspirate. That is to say unaspirate is reduplication by itself.

Examples:

(a) Idha ppamādo

→ Idha (adv): *Here; hither; in this world*

→ pamādo (mas.): *Carelessness, remissness, indifference, sloth, indolence, delay.*

Eg: So idha pamādam anuyutto viharati “He passes through this life given up to sloth

- | | |
|-------------------------|--------------------------------|
| 1. idhappamādo | <i>combined word</i> |
| 2. idha pamādo | <i>separated word</i> |
| 3. idha pp amādo | sutta-28 (Paradve bhāvo ṭhāne) |
| 4. idhappamādo | |

(b) Pabbajjam kittayissāmi = *I praise the monkhood.*

- | | |
|------------------------------|--------------------------------|
| 1. pabbajjam | <i>combined word</i> |
| 2. pa bajjam | <i>separated word</i> |
| 3. pa bb ajjam | sutta-28 (Paradve bhāvo ṭhāne) |
| 4. pabbajjam | |

- d) Cātuddasim = *At the 14th day*

- | | |
|------------------------|--------------------------------|
| 1. cātuddasim | <i>combined word</i> |
| 2. cātu dasim | <i>separated word</i> |
| 3. cātu dd asim | sutta-28 (Paradve bhāvo ṭhāne) |
| 4. cātuddasim | |

-(e) pañcaddasim = *At the 15th day*

- | | |
|-------------------------|--------------------------------|
| 1. pañcaddasiṃ | <i>combined word</i> |
| 2. pañca dasiṃ | <i>separated word</i> |
| 3. pañca dd asiṃ | sutta-28 (Paradve bhāvo ṭhāne) |
| 4. pañcaddasiṃ | |

f) abhikkantataro cando = *The more brilliant sun*

- | | |
|----------------------------|--------------------------------|
| 1. abhikkantataro | <i>combined word</i> |
| 2. abhi kantataro | <i>separated word</i> |
| 3. abhi kk antataro | sutta-28 (Paradve bhāvo ṭhāne) |
| 4. abhikkantataro | |

- **Abhikkanta** (adj.--n.) [*pp. of abhikkamati, in sense of Sk. and also P. atikkanta*] (*a*) (*adj.*) *lit. gone forward, gone out, gone beyond.* 1. (*lit.*) *gone away, passed, gone out, departed;* 2. *Excellent, supreme;* 3. *Pleasing, superb, extremely wonderful, as exclamation;* 4. *Surpassing, beautiful*

* **Ṭhāne** ti kasmā? **Idha modati pecca modati** (Khu. i, 15).

Why does it say 'in appropriate places'? It is to prevent the operation of this rule in the following: Idha modati pecca modati.

Counter Example:

Idha modati pecca modati = *He is happy in this world, he is happy hereafter.*

* **Remark:** *Here, consonant 'm' following the vowel 'a' of idha and pecca respectively do not double.*

The Definition of the Terms:

§**Saramhā** (m, abl, sg) = *after a vowel* §**parassa byañjanassa** (nt, gen, sg) = *when another consonant [follows]* (genitive absolute clause) §**dvebhāvo** (m, nom, sg) = *twofoldness, double* §**hoti** (present tense, 3rd p. sg) = *is* < √hū 'to, be' + a (*1st conjugational sign*) > ho + ti (*ending*) §**ṭhāne** (nt, loc, sg) = *place, condition, locality; (loc) when required, at the condition of...*

29. 42. Vagge ghosāghosānaṃ tatiya-paṭhamā (68).

Vagge kho pubbesaṃ byañjanānaṃ ghosāghosabhūtānaṃ saramhā yathāsaṅkhyānaṃ tatiya-pathamakkharā dvebhāvaṃ gacchanti ṭhāne.

§T1 *In appropriate places, consonant preceded by some vowel is doubled; the first and third consonants (voiceless) of a group are doubled with the second and fourth consonants (voiced) of the same group respectively.*

§T2 *(In other words, the second consonant of a group when doubled becomes a first-second conjunct consonant; whereas the fourth consonant when doubled becomes a third-fourth conjunct consonant.)*

§T3/[The fourth (sonant) and second (surd) consonants of a group (vagga) after a vowel are in some instances doubled by placing before them the 3rd and 1st letters of the same group respectively.]

- Es'eva **ca'jjhānapphalo**, yatra'tṭhitam na'ppasaheyya maccu (Khu. i, 32), sele yathā pabbatamuddhani'tṭhito (Vin. iii, 6), cattār' tṭhānāni naro pamatto (Khu. i, 57).

Examples:

(a) Es'eva **ca'jjhānapphalo** = *This is indeed also a result of jhāna.*

- | | |
|---------------------------|-----------------------|
| 1. cajjhānapphalo | <i>combined word</i> |
| 2. ca jhānapphalo | <i>separated word</i> |
| 3. <u>ca</u> jjhānapphalo | sutta-29 |
| 4. cajjhānapphalo | sutta-11 |

- | | |
|-------------------------|-----------------------|
| 1. jhānapphalo | <i>combined word</i> |
| 2. jhāna phalo | <i>separated word</i> |
| 3. jhā <u>na</u> pphalo | sutta-29 |
| 4. jhānapphalo | sutta-11 |

***Additional information:**

- | | |
|---------------|----------------------------|
| 1. Es'eva | <i>combined word</i> |
| 2. eso eva | <i>separated word</i> |
| 3. es - o eva | sutta-10 |
| 4. es eva | sutta-12 (Sarā sare lopam) |
| 5. es' eva | sutta-11 |

(b) **Yatra'tṭhitam** na'ppasaheyya maccu = *Place where a person should not be overcome by death*

- | | |
|--------------------------|-----------------------|
| 1. yatra'tṭhitam | <i>combined word</i> |
| 2. yatra tṭhitam | <i>separated word</i> |
| 3. yatr <u>a</u> tṭhitam | sutta-29 |
| 4. yatra'tṭhitam | sutta-11 |

(c) sele yathā **pabbatamuddhani'tṭhito** = *as a person stands on the top of a rocky mountain.*

- | | |
|------------------------------------|-----------------------|
| 1. pabbatamuddhani'tṭhito | <i>combined word</i> |
| 2. pabbatamuddhani tṭhito | <i>separated word</i> |
| 3. pabbatamuddhani <u>i</u> tṭhito | sutta-29 |
| 4. pabbatamuddhani'tṭhito | sutta-11 |

(d) **cattār' tṭhānāni** naro pamatto = *A heedless man (goes) to the four (woeful) places.*

- | | |
|-----------------------------|-----------------------|
| 1. cattār'i'tṭhānāni | <i>combined word</i> |
| 2. cattāri tṭhānāni | <i>separated word</i> |
| 3. cattār <u>i</u> tṭhānāni | sutta-29 |
| 4. cattār'i'tṭhānāni | sutta-11 |

* **Remarks:** Note that ghosa consonant 'jh' is doubled with the 3rd ghosa consonant 'j' (jh > jjh), aghosa consonants are doubled with the 1st aghosa consonants (ph > pph; ṭh > ṭṭh).

* **Thāne** ti kasmā? Idha cetaso daḷhaṃ gaṇhāti thāmasā.

Why does it say 'in appropriate places'? It is to prevent the operation of this rule in the following: Idha cetaso daḷhaṃ gaṇhāti thāmasā.

Counter Example:

- Idha cetaso daḷhaṃ gaṇhāti thāmasā = Here he holds strongly with the power of mind.

***Remark:** The consonant 'c' of cetaso after vowel 'a' of idha is not doubled.

Iti sandhi-kappe tatiyo kaṇḍo.

The third Sub-division of sandhi — kappa is finished.

CATUTTHA-KAṆḌA

The Fourth Sub-Division

30. 58. Am byañjane niggahitaṃ (153).

When a consonant follows, the niggahita becomes 'ṃ'.

Niggahitaṃ kho byañjane pare am iti hoti.

According to this sutta the *niggahita* 'ṃ' remain unchanged when followed by a consonant.

The niggahita followed a consonant become 'ṃ'.

Evam vutte (Vin. i, 7), taṃ sādhu ti paṭissuṇitvā (DhA. i, 30). **vatti** = to say ; **paṭisunāti** = to assent, promise

Examples:

(a) **Evam vutte** = When saying thus

- | | |
|---------------|--------------------------------|
| 1. evaṃvutte | combined word / separated word |
| 2. evaṃ vutte | sutta-30 |

(b) **Taṃ sādhu ti** paṭissuṇitvā = Having assented that "it is good".

- | | |
|------------------|----------------|
| 1. taṃsādhuti | combined word |
| 2. taṃ sādhu iti | separated word |

3. taṃ sādhu iti	sutta-30
4. taṃ sādha-u iti	sutta-10
5. taṃ sādha-u ti	sutta-13 (Vāparo asarūpā)
6. taṃ sādha-ū ti	sutta-16 (Pubbo ca)
7. taṃsādhūti	sutta-11

31. 49. Vaggantaṃ vā vagge (138-9).

Vaggabhūte byañjane pare niggahitaṃ kho vaggantaṃ vā pappoti.

§T1 *When a consonant follows, the preceding niggahita becomes the last letter of the group optionally.*

§T2 *[The niggahita followed by a consonant of a vagga is optionally changed into the last letter of the group (vagga = ṇ, ñ, ṇ, n, m).]*

-Tan niccutaṃ, dhammaṃ care sucaritaṃ (Khu. i, 39), cirappavāsiṃ purisaṃ (Khu. i, 45).
Santan tassa manāṃ hoti (Khu. i, 27), taṃ kāruṇikaṃ, evaṃ kho bhikkhave sikkhitabbaṃ.

The Definition of the Terms:

§pappoti = pāpuṇāti = pāpuṇoti = *to be attain, reach, arrive* §Sucarita (adj) = *well done, right, good* §Sucaritaṃ (nt) = *right conduct, virtue, merit. The three sucāritas are kāyas, vācīs, manas; right conduct in deed, word and thought.* §Cirappavāsiṃ (Ciraṃ + pavāsiṃ); ciraṃ (adv) *length of time; (acc) for a long time; pavāsiṃ (adj) = long absent* §Santa (PP. of sammati) = 1. *Tired, wearied, exhausted; calmed, tranquil, peaceful, lure.* 2. (nt) *peace, bliss, nibbāna* §kāruṇikaṃ [from kāruṇika (adj)] = *compassionate, merciful* §sikkhitabbaṃ [sikkhita (PP. sikkhati) *trained, taught*]

Addition note:

-‘m’ before ‘l’ is sometimes transformed to ‘l’.

- Before initial ‘l’ the niggahita of ‘saṃ’ and ‘puṃ’ is changed to ‘l’

eg: - Saṃ + lakkhaṇa = sallakkhaṇa

- Puṃ + linaṃ = pulliṇaṃ

Examples:

(a) Tan niccutaṃ (ni + cutaṃ) = *That is not shifted*

1. tanniccutaṃ	<i>combined word</i>
2. taṃ niccutaṃ	<i>separated word</i>
3. taṇ niccutaṃ	sutta-31 (t, th, d, dh, n)
4. tanniccutaṃ	sutta-11

(b) Dhammaṃ care sucaritaṃ = *He should practice the dhamma that is good*

1. dhammaṃcare	<i>combined word</i>
2. dhammaṃ care	<i>separated word</i>
3. dhammaṃ care	sutta-31 (c, ch, j, jh, ñ)
4. dhammaṃcare	sutta-11

(c) Cirappavāsim purisaṃ = *The man who lives away from home for long time.*

- | | |
|--------------------------|---------------------------------------|
| 1. cirappavāsim | <i>combined word</i> |
| 2. cira <u>m</u> pavāsim | <i>separated word</i> |
| 3. cira <u>m</u> pavāsim | sutta-31 (p, ph, b, bh, m) |
| 4. cirap pavāsim | <i>on account of 'ca' in sutta-35</i> |
| 5. cirappavāsim | sutta-11 |

(d) Santan tassa manam hoti = *His mind is peaceful.*

- | | |
|-------------------------|----------------------------|
| 1. santantassa | <i>combined word</i> |
| 2. santa <u>m</u> tassa | <i>separated word</i> |
| 3. santa <u>m</u> tassa | sutta-31 (t, th, d, dh, n) |
| 4. santantassa | sutta-11 |

(e) taṃ kāruṇikaṃ = *Be compassionate to him.*

- | | |
|--|----------------------------|
| 1. taṃkāruṇikaṃ | <i>combined word</i> |
| 2. taṃ kāruṇikaṃ (kāruṇika (adj)) | <i>separated word</i> |
| 3. ta <u>m</u> kāruṇikaṃ [from kāruna] | sutta-31 (k, kh, g, gh, ṇ) |
| 4. taṃkāruṇikaṃ | sutta-11 |

f) Evaṃ kho bhikkhave sikkhitabbaṃ = *Oh Bhikkhu, it should be trained thus.*

- | | |
|---------------------|----------------------------|
| 1. evaṃkho | <i>combined word</i> |
| 2. evaṃ kho | <i>separated word</i> |
| 3. eva <u>m</u> kho | sutta-31 (k, kh, g, gh, ṇ) |
| 4. evaṃkho | sutta-11 |

* Vāggahaṇena niggahitaṃ kho lakārādeso hoti. Puggalaṃ¹²⁰.

By the word 'optionally' (vā) there is substitution of consonant 'l' for the niggahita, 'm'.

Example:

- Puggalaṃ

- | | |
|----------------------|---|
| 1. puggalaṃ | <i>combined word</i> |
| 2. pugga <u>a</u> m | <i>separated word (no niggahit-(a))</i> |
| 3. pugga <u>m</u> aṃ | sutta-37 |
| 4. pugga <u>l</u> aṃ | <i>on account of 'vā' in sutta-31</i> |
| 5. puggalaṃ | sutta-11 |

* **Remark:** *The formation of this word is explained according to Nyāsa but, it is hardly a satisfactory example.*

- Puggalaṃ = 1. *an individual, as opposed to a group (sangha), person, man; in later philosophical (Abhidhamma) literature = character, soul (= attan).*
 2. *individual man, being, person.*

¹²⁰ Pulliṅgaṃ? Rū. 49; Sad. 139; Mo. iii, 56; Bā. 41 Suttasu passitabbaṃ.

* **Vā** ti kasmā? Na taṃ kammaṃ kataṃ sādhu (Khu. i, 23).

Why does it say 'optionally'? It is to prevent the operation of this rule in the following: Na taṃ kammaṃ kataṃ sādhu.

Example:

Na **taṃ kammaṃ kataṃ** sādhu. = *Having that action done is not good.*

* **Remark:** Note that the 'm' that precedes consonant 'k' in two places does not change into 'ñ'.

32. 50. E-he ñaṃ (140).

Ekāra-hakāre pare niggahitaṃ kho ñakāraṃ pappoti vā.

§1 When the letters 'e' and 'h' follow, the niggahita is optionally changed into 'ñ'.

§2 [The niggahita followed by 'e' and 'h' is optionally changed into 'ñ'.]

* The niggahita followed by 'e' or 'h' is changed into 'ññ' and "ñh" respectively.

- **Paccattañ ñeva** parinibbāyissāmi (M. i, 318), tañ ñev' ettha paṭipucchissāmi (D. i, 57), **evañ hi** vo bhikkhave sikkhitabbam (M. i, 171). **Tañ hi** tassa musā hoti (Khu. i, 396).

-paccattaṃ	= <i>separate, individual usually</i>
-parinibbāyissāmi	= <i>I shall attain Nibbāna</i>
-parinibbāyati = parinibbāti	= <i>to be extinguished, to attain Nibbāna</i>

Examples:

(a) Paccattañ ñeva parinibbāyissāmi = *I shall pass into parinibbāna on my own.*

- | | |
|-------------------------|--------------------------------|
| 1. paccattaññeva | <i>combined word</i> |
| 2. paccattaṃ <u>eva</u> | <i>separated word</i> |
| 3. paccatañ <u>eva</u> | sutta-32 |
| 4. paccataññ <u>eva</u> | sutta-28 (Paradvē bhāvo ṭhāne) |
| 5. paccattaññeva | sutta-11 |

(b) Tañ ñev' ettha paṭipucchissāmi = *(I) shall only ask him a question here.*

- | | |
|--------------------------|--------------------------------|
| 1. taññevettha | <i>combined word</i> |
| 2. taṃ <u>ev'</u> ettha | <i>separated word</i> |
| 3. tañ <u>ev'</u> ettha | sutta-32 |
| 4. taññ <u>ev'</u> ettha | sutta-28 (Paradvē bhāvo ṭhāne) |
| 5. taññevettha | sutta-11 |

(c) Evañ hi vo bhikkhave sikkhitabbam = *Oh Bhikkhu, it should be trained by you thus.*

- | | |
|-------------------|-----------------------|
| 1. evañhi | <i>combined word</i> |
| 2. evaṃ <u>hi</u> | <i>separated word</i> |
| 3. evañ <u>hi</u> | sutta-32 |
| 4. evañhi | sutta-11 |

(d) Tañ hi tassa musā hoti = *This is his falsehood.*

- | | |
|-------------------|-----------------------|
| 1. tañhi | <i>combined word</i> |
| 2. ta <u>m</u> hi | <i>separated word</i> |
| 3. ta <u>ñ</u> hi | sutta-32 |
| 4. tañhi | sutta-11 |

* **Vā** ti kasmā? Evam etaṃ abhiññāya (Khu. i, 447), evaṃ hoti subhāsitaṃ.

Why does it say 'optionally'? It is to prevent the operation of this rule in the following: Evam etaṃ abhiññāya, evaṃ hoti subhāsitaṃ.

* **Remark:**¹²¹ The particle 'vā' in this sutta is used to indicate a fixed alternative (vavatthitavibhāsā), i.e. the change of 'm' to 'ñ' applies only when it is followed by 'eva' and 'hi'.

Counter examples:

- (a) Evam etaṃ abhiññāya = *Thus having fully known this (fact)*
 (b) Evaṃ hoti subhāsitaṃ = *Thus, it is a good speech.*

* **Remark:** In both examples 'm' of evaṃ are followed neither by 'eva' nor 'hi', so they are not changed into 'ñ'.

The Definition of the Terms

§**Paccatta** (adj.) [paṭi + attan] *separate, individual; usually acc.; adv. separately, individually, singly, by himself, in his own heart* §**Parinibbāyati** = parinibbāti = *to be extinguished, to attain Nibbāna.* §**Paṭipucchati** [paṭi + pucchati] *to ask (in return), to put a question to, to inquire* §**Musā** (adv.) [lit. "neglectfully"] *falsely, wrongly; usually with verbs vadati, bhanati, bhāsati & brūti; to speak falsely, to tell a lie.* §**Abhiññā** 1 (f.) [fr. abhi + jñā, see jānāti]. *Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiññ), to special wisdom, and to Nibbāna. These conditions precedent are the Path; the Path + best knowledge and full emancipation (A V.238), the Four Applications of Mindfulness (S V.179) and the Four Steps to Iddhi (S. V.255). The contrary is three times stated; wrongdoing, priestly superstitions, and vain speculation do not conduce to abhiññ. and the rest. Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought-reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance).* §**Bhāsita** [pp. of bhāsati] *spoken, said, uttered. - (nt.) speech, word. Usually as su & dub (both adj. & nt.) well & badly spoken, or good & bad speech.*

33. 51. Sa ye ca (141).

¹²¹ The source is taken from Ven. Nandisena.

Niggahitaṃ kho yakāre pare saha yakārena ñakāraṃ pappoti vā.

§T1 When the letter ‘y’ follows, the niggahita together with the letter ‘y’ optionally becomes ‘ñ’.

§T2 [A niggahita followed by ‘y’ may optionally be changed into ‘ñ’ along with ‘y’.]

§T3 ‘y’ following niggahita, becomes assimilated to it, and both together may become ‘ññ’.

- Saññogo, saññuttaṃ.

Examples:

(a) **saññogo** = connection

- | | |
|---------------------|--------------------|
| 1. saññogo | combined word |
| 2. sañ yogo | separated word |
| 3. sañ ogo, saññogo | sutta-33, sutta-28 |
| 4. saññogo | sutta-11 |

(b) **saññuttaṃ** = joined, connected

- | | |
|-------------------------|--------------------|
| 1. saññuttaṃ | combined word |
| 2. sañ yuttaṃ | separated word |
| 3. sañ uttaṃ, saññuttaṃ | sutta-33, sutta-28 |
| 4. saññuttaṃ | sutta-11 |

- **saṃyogo** = saññogo = union, bond, connection, association, society

In grammar: a conjunct consonant of criminal intercourse

- **saññuttaṃ** (P.P.P) = saṃyuttaṃ = joined, connected

* **Vā** ti kasmā? Saṃyogo, saṃyuttaṃ.

Why does it say ‘optionally’? It is to prevent the operation of this rule in the following: Saṃyogo, saṃyuttaṃ.

Counter Examples:

- (a) saṃyogo
(b) saṃyuttaṃ

* **Remark:** In the first instance, there are two renderings of the word: saññogo and saṃyogo; but here, the speaker prefers ‘saṃyogo’. Therefore, both ‘m’ and ‘y’ do not change into ‘ñ’. The second instance is to be understood likewise.

34. 52. **Ma-dā sare** (142-5).

Niggahitassa kho sare pare makāra-dakārādesā honti vā.

§T1 When a vowel follows, the letter ‘m’ or ‘d’ is optionally substituted for niggahita.

§T2 [The niggahita followed by a vowel is optionally changed into ‘m’ or ‘d’.]

- **Tam ahaṁ** brūmi brāhmaṇaṁ (Khu. i, 68) [atha naṁ], **etad avoca** satthā (S. i, 222).
Him I call a brahmin *And the Teacher said this to him.*

Examples:

- (a) Tam ahaṁ brūmi brāhmaṇaṁ = *I called him a brāhmaṇa*
- | | |
|------------------------------|-----------------------|
| 1. tamahaṁ | <i>combined word</i> |
| 2. taṁ ahaṁ | <i>separated word</i> |
| 3. ta <u>m</u> a <u>h</u> aṁ | sutta-34 (Madā sare) |
| 4. tamahaṁ | sutta-11 |
- (b) Etad avoca satthā = *The Teacher said this*
- | | |
|--------------------------------|-----------------------|
| 1. etadavoca | <i>combined word</i> |
| 2. etaṁ avoca | <i>separated word</i> |
| 3. eta <u>d</u> a <u>v</u> oca | sutta-34 (Madā sare) |
| 4. etadavoca | sutta-11 |

* **Vā** ti kasmā? Akkocchi maṁ avadhi maṁ (Khu. i, 13), ajini maṁ ahāsi me (Khu. i, 13).
Why does it say 'optionally'? It is to prevent the operation of this rule in the following:
 Akkocchi maṁ avadhi maṁ, ajini maṁ ahāsi me.

* *Not sedom, no coalescence takes place, and both letters remain unchanged.*

Examples:

- (a) Akkocchi maṁ avadhi maṁ = *He hated me, he hurted me.*
 (b) ajini maṁ ahāsi me. = *He defeated me; he robbed my (belonging)*

***Remark:** Note that 'm' that precedes vowel 'a' in both examples does not undergo change into either 'm' or 'd'

The Definition of the Terms:

§avoca (aorist) (sg) from vattati = *to speak, to say* §brūmi = bravīti and brūti = *to say/call/name* §Akkosati [to krus see akkosa] = *to scold, swear at, abuse, revile. Often combined with paribhāsati, (aor) akkocchi* §Ajini (aor 3rd sg.) Jayati (jeti, jināti) [Sk. jayati, 'ji', *to have power, to conquer, cp. jaya=bi/a; trans. of which the intrans. is jināti to lose power, to become old (see jīrati)] to conquer, surpass; to pillage, rob, to overpower, to defeat. = borned / produced / arose / spring up*

35. 34. Ya-va-ma-da-na-ta-ra-lā c' āgamā (56).

Sare pare yakāro vakāro makāro dakāro nakāro takāro rakāro lakāro ime āgamā honti vā.

§T1 *When a vowel follows, there is insertion of the letters 'y', 'v', 'm', 'd', 'n', 't', 'r', and 'l' optionally.*

§T2 *[When a vowel follows, 'y', 'v', 'm', 'd', 'n', 't', 'r', and 'l' may also be augmented optionally.]*

- **Na-y-imassa** vijjā (Khu. v, 74), **yatha-y-idam** cittam (A. i, 4). Migī **bhantā-v-udikkhati** (Khu. vi, 40), sittā te **lahu-m-essati** (Khu. i, 66), asittā te **garu-m-essati**. Asso bhadro **kasā-m-iva** (Khu. i, 34), **samma-d-aññā** vimuttānam (Khu. i, 21). **Manasā-d-aññā** vimuttānam, **atta-d-attham** abhiññāya¹²² (Khu. i, 38). **Ciraṃ-n-āyati**, **ito-n-āyati**. **Yasmā-t-īha** bhikkhave, **tasmā-t-īha** bhikkhave (S. i, 267), **ajja-t-agge** (D. i, 80) pāṇupetaṃ. **Sabbhi-r-eva** samāsetha (S. i, 16), **āragge-r-iva** sāsapo (Khu. i, 71), **sāsapo-r-iva** āraggā¹²³ (Khu. i, 71). **Cha-ḷ-abhiññā** (Khu. iv, 322), **sa-ḷ-āyatanam** (Vin. iii, 1).

SUMMARY:

Sare pare	Augmentation
a	d, t, ḷ
ā	n, ḷ
i	y, t (ih-(a), m, r (iva,eva))
u	v
e	m, r

Examples:

(a) **Na-y-imassa** vijjā = *To him there is no vision.(he has no intelligence)*

1. na-y-imassa *combined word*
2. na imassa *separated word*
3. na **y** imassa *sutta-35 ('y' is augmented because of 'i')*
4. nayimassa *sutta-11*

(b) **Yatha-y-idam** cittam = *This mind is like that.*

1. yatha-y-idam *combined word*
2. yathā idam *separated word*
3. yathā **y** idam *sutta-35 ('y' is augmented because of 'i')*
4. yathā **y** idam *sutta-26*
5. yathayidam *sutta-11*

(c) Migī **bhantā-v-udikkhati** - migī bhantā udikkhati. = *Roaming about, the hind looks at (sth)*
 Bhantā - v - udikkhati ('v' is augmented because of 'u') - *sutta-35*

(d) **Sittā te lahu-m-essati** = *The empty boat will come to you quickly.*

1. lahu-m-essati *combined word*
2. lahu essati *separated word*
3. lahu **m** essati *sutta-35 ('m' is augmented because of 'e')*
4. lahumessati *sutta-11*

¹²² [attadatthamabhiññāya (Dhammapada, Atta vaggo, ver. 166)]

¹²³ Āragge (K).

(e) Asittā te garu-m-essati = *The full-carrying boat will come to you slowly.*

- garu essati
- garu-m-essati ('m' is augmented because of 'e')

(f) Asso bhadro **kasā-m-iva** = *as a thoroughbred horse (avoids) the whip*

- kasā iva
- kasā - m - iva ('m' is augmented because of 'iva')

(g) **samma-d-aññā** vimuttānaṃ

= *To those being freed by perfectly knowing (by perfect knowledge)*

- | | |
|--------------------------------|--|
| 1. samma - d - aññā | combined word |
| 2. samā aññā | separated word |
| 3. sammā <u>d</u> <u>a</u> ññā | sutta-35 ('d' is augmented because of 'a') |
| 4. sammā <u>d</u> aññā | sutta-26 |
| 5. sammadaññā | sutta-11 |

(h) Manasā-d-aññā vimuttānaṃ, atta-d-attham abhiññāya

= *To those being freed by knowing with (their) mind; having known clearly one's own welfare.*

- Manasā-aññā, atta-attham,
- manasā- d - aññā
- atta- d - attham } ('d' is augmented because of 'a')

(i) Ciraṃ-n-āyati, ito-n-āyati = *Comes in long time, comes from here.*

- ciraṃ-āyati (acc.) = long for a long time
- ciraṃ - āyati, ito - āyati
- ciraṃ - n - āyati
- ito- n - ā yati } ('n' is augmented because of 'ā')

(j) Yasmā-t-īha bhikkhave, tasmā-t-īha bhikkhave

= *In this world, Oh bhikkhus, because . . . ; in this world, oh bhikkhus, therefore. . .*

- yasmā - īha
- -yasmā - t - i ha
- tasmā - t - i ha } ('t' is augmented because of 'i')

(k) Ajja-t-agge pāṇupetaṃ = *From today until death*

- ajja - agge
- ajja-t-agge ('t' is augmented because of 'i')

(l) Sabbhi-r-eva samāsetha = *May you associate with only the wise*

- sabbhi - eva
- sabbhi - r - eva ('r' is augmented because of 'e')

(m) Āragge-r-iva sāsapo = *As on the edge of an awl, a mustard seed. . .*

- āragge - iva

- āragge- r - iva ('r' is augmented because of 'i')

(n) Sāsapo-r-iva āraggā¹²⁴ = *As the mustard seed on the edge of an awl.*

- sāsapo-iva

- sāsapo - r - iva ('r' is augmented because of 'i')

(o) Cha-ḷ-abhiññā, cha-abhiññā= *Six direct knowledge*

- cha - ḷ - abhiññā ('ḷ' is augmented because of 'a')

- Chaḷābhiññā (sutta 26)

(p) Sa-ḷ-āyatanam, sa-āyatanam = *Six sense-sphere*

- sa - ḷ - āyatanam ('ḷ' is augmented because of 'ā')

* **Vā** ti kasmā? Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Why does it say 'optionally'? It is to prevent the operation of this rule in the following:

- Evaṃ mahiddhiyā esā, akkocchi maṃ, avadhi maṃ (Khu. i, 13), ajini maṃ ahāsi me (Khu. i, 13), ajeyyo anugāmiko (Khu. i, 10).

Counter Examples:

(a) Evaṃ mahiddhiyā esā¹²⁵, (*this great accomplishment is thus*)

(b) akkocchi maṃ, avadhi maṃ, Ajini maṃ ahāsi me¹²⁶

(c) Ajeyyo anugāmiko = *It is invincible, it go along with*

§**Ajini** (aor 3rd sg. of Jayati)

§**Jayati** (jeti, jināti) [Sk. jayati, √ji to have power, to conquer, cp. jaya=bi/a; trans. of which the intrans. is jināti to lose power, to become old (see jirati)] to conquer, surpass; to pillage, rob, to overpower, to defeat.

§**Ahāsi** 3rd sg. aor. of harati; **harati** = 1. to carry; to take with one; 2. opposed to pacc.harati, to bring; to offer; 3. to take, gather (fruits) to fetch, buy (mama santikā). - 5. to carry away, to remove; to do away with, to abolish 6. to take away by force, to plunder, steal 7. to take off, to destroy.

* **Remark:** In the above-mentioned instances, there is no insertion whatsoever when a vowel follows.

* **Caggahaṇena idh' eva makārassa pakāro hoti.** Cirappavāsim purisaṃ (Khu. i, 45).

¹²⁴ Āragge (K).

¹²⁵ Not found in the above reference. Can it be "Evaṃ mahatthikā esā"— "so great are the rewards it gives" (Nidhikaṇḍa sutta, Khu. i, 16) ?

¹²⁶ Kh. Dhammapada v.2,3 "He abused me, he ill-treated me, he got the better of me, he stole my belongings....," THE DHAMMAPADA, Daw Mya Tin, DPPS.

By taking 'ca' here there are the following substitutions: 'p' for 'm', 'd' for 'k', and 't' for 'd'.

Example:

- Cirappavāsiṃ purisaṃ = *The man who is away from home for a long time.*

- | | |
|------------------|---------------------------------------|
| 1. cirappavāsiṃ | <i>combined word</i> |
| 2. ciraṃ pavāsiṃ | <i>separated word</i> |
| 3. ciraṃ pavāsiṃ | sutta-31 |
| 4. cirap pavāsiṃ | <i>on account of 'ca' of</i> sutta-35 |
| 5. cirappavāsiṃ | sutta-11 |

* Another way:

- ciraṃ + pavāsiṃ
- cira + pavāsiṃ (sutta 39)
- cirappavāsiṃ (sutta 28)

* **Kakārassa** ca **ḍakāro** hoti. Sadatthapasuto siyā (Khu. i, 38).

'k' can change into 'd':

Sadatthapasuto = saka + atthapasuto = *attached to one's own welfare*

Example:

- | | |
|----------------------|---------------------------------------|
| 1. sadatthapasuto | <i>combined word</i> |
| 2. saka atthapasuto | <i>separated word</i> |
| 3. sak-a atthapasuto | sutta-10 |
| 4. sak atthapasuto | sutta-12 (Sarā sare lopam) |
| 5. sad atthapasuto | <i>on account of 'ca' of</i> sutta-35 |
| 6. sadatthapasuto | sutta-11 |

* **Dakārassa** ca **ṭakāro** hoti. Sugato (Vin. i, 1).

'd' can change into 't'. Sugato = sugado = *He who speaks good thing (the Buddha)*

Example:

- | | |
|-----------|---------------------------------------|
| 1. sugato | <i>combined word</i> |
| 2. sugado | <i>separated word</i> |
| 3. sugato | <i>on account of 'ca' of</i> sutta-35 |

- Udikkhati [ud + īks, Sk. Udīksate] = 1. *to look at, to survey. to perceive*

→ (aor. udikkhisā. = ullokesi.); 2. *to look out for, to expect*

- Sitta [pp. of sincati] = *sprinkled*

36. 47. Kvaci o byañjane (130).

Byañjane pare kvaci okārāgamo hoti.

§T1 Sometimes, there is insertion of the letter 'o' when a consonant follows.

§T2 [Sometimes, the vowel 'o' is augmented when a consonant follows.]

- **Atippago** (A. iii, 424) kho tāva Sāvattthiyaṃ piṇḍāya caritum. **Parosahassaṃ** (S. i, 194).

Examples:

(a) Atippago kho tāva Sāvattthiyaṃ piṇḍāya caritum = *In early morning, to go for alms in Sāvattthi first. Or at first in Sāvattthi, to go out for alms in early morning.*

- | | |
|-------------------|---------------------------------------|
| 1. atippago kho | <i>combined word</i> |
| 2. atippa kho | <i>separated word</i> |
| 3. atippa g kho | <i>on account of 'ca' of sutta-35</i> |
| 4. atippa g o kho | <i>sutta-36</i> |
| 5. atippagokho | <i>sutta-11</i> |

(b) **Parosahassaṃ** = *more than one thousand*

- | | |
|-------------------|-----------------------------------|
| 1. parosahassaṃ | <i>combined word</i> |
| 2. para sahassaṃ | <i>separated word</i> |
| 3. par-a sahassaṃ | <i>sutta-10</i> |
| 4. par sahassaṃ | <i>sutta-12 (Sarā sare lopam)</i> |
| 5. par o sahassaṃ | <i>sutta-36</i> |
| 6. parosahassaṃ | <i>sutta-11</i> |

* Kvacī ti kasmā? **Etha passath' imaṃ lokaṃ** (Khu. i, 39), **andhībhūto ayaṃ loko** (Khu. i, 39).
Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Etha passath' imaṃ lokaṃ, andhībhūto ayaṃ loko.

Examples:

- (a) Etha passath' imaṃ lokaṃ = *(You) come and see this world.*
 (b) Andhībhūto ayaṃ loko = *This world is blind.*

* **Remark:** Note that there is no insertion of vowel 'o' when a consonant follows. In the second instance, the clause should be read as 'andhībhūto ayaṃ', instead of 'ayaṃ loko'; See Kaccāyana Bhāsāṭīkā.

The Definition of the Terms:

ṣṭāva (adv) = *so long, so much* **ṣpiṇḍāya** (dat, sg) = *for alms* **ṣcaritum** (infinitive) = *to go for alms*

* **Addition note:** "o" in "so", "eso" before a consonant is sometime changed into "a"
 Eg: eso + dhamma = esadhamma; so + muni = sa muni

37. 57. **Niggahitaṃ ca** (146).

Niggahitaṃ c' āgamo hoti sare vā byañjane vā pare kvaci.

§T1 Sometimes, there is the insertion of the niggahita when a vowel or a consonant follows.

§T2 [Sometimes, the niggahita is also augmented when a vowel or a consonant follows.]

- **Cakkhuṃ udapādi** (Vin. iii, 15), **avaṃsiro** (Khu. v, 230), **yāvañ c' idha** bhikkhave purimaṃ jātiṃ sarāmi, aṇumthūlāni sabbaso (Khu. i, 54), manopubbaṅgamā dhammā (Khu. i, 13).

Examples:

(a) **cakkhuṃ udapādi** = *The (wisdom) eye arose.*

- | | |
|-------------------------------------|-----------------------|
| 1. cakkhuṃ udapādi | <i>combined word</i> |
| 2. cakkhu udapādi | <i>separated word</i> |
| 3. cakkhu <u>m̐</u> <u>u</u> dapādi | sutta-37 |
| 4. cakkhuṃ udapādi | sutta-11 |

(b) **avaṃsiro** = *head downward*

- | | |
|-------------------------------|-----------------------|
| 1. avaṃsiro | <i>combined word</i> |
| 2. ava siro | <i>separated word</i> |
| 3. ava <u>m̐</u> <u>s</u> iro | sutta-37 |
| 4. avaṃsiro | sutta-11 |

(c) **Yāvañ c' idha** bhikkhave purimaṃ jātiṃ sarāmi
= *And oh bhikkhu, I remember up to this perious birth.*

- | | |
|---------------------------------|----------------------------|
| 1. yāvañcidha | <i>combined word</i> |
| 2. yāva ca idha | <i>separated word</i> |
| 3. yāva c-a idha | sutta-10 |
| 4. yāva c idha | sutta-12 (Sarā sare lopam) |
| 5. yāva <u>m̐</u> <u>c</u> idha | sutta-37 |
| 6. yāva <u>ñ</u> <u>c</u> idha | sutta-31 |
| 7. yāvañcidha | sutta-11 |

*** Remark:** A problematic example; See Kaccāyana Bhāsāṭikā.

(d) **Aṇumthūlāni** sabbaso = *with all, small and big*

- | | |
|----------------------------------|-----------------------|
| 1. aṇumthūlāni | <i>combined word</i> |
| 2. aṇu thūlāni | <i>separated word</i> |
| 3. aṇu <u>m̐</u> <u>th</u> ūlāni | sutta-37 |
| 4. aṇumthūlāni | sutta-11 |

-(e) **Manopubbaṅgamā** dhammā = *'Phenomena have mind as forerunner'*

- | | |
|-------------------------------------|-----------------------|
| 1. manopubbaṅgamā | <i>combined word</i> |
| 2. manopubba gamā | <i>separated word</i> |
| 3. manopubba <u>m̐</u> <u>g</u> amā | sutta-37 |
| 4. manopubba <u>ñ</u> <u>g</u> amā | sutta-31 |
| 5. manopubbaṅgamā | sutta-11 |

* **Kvacī** ti kasmā? Idh' eva naṃ pasaṃ santi, pecca sagge pamodati (Khu. vi, 82; Añ. i, 311); na hi etehi yānehi, gaccheyya agataṃ disaṃ (Khu. i, 59).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Idh' eva naṃ pasaṃsanti, pecca sagge pamodati; na hi etehi yānehi, gaccheyya agataṃ disaṃ.

Counter Examples:

(a) Idh' eva naṃ pasaṃsanti = (*The wise*) *praise him in this life.*

- | | | |
|-----------|-----|----------------------------|
| 1. idheva | | <i>combined word</i> |
| 2. idha | eva | <i>separated word</i> |
| 3. idh-a | eva | sutta-10 |
| 4. idh | eva | sutta-12 (Sarā sare lopam) |
| 5. idheva | | sutta-11 |

(b) pecca sagge pamodati = *He rejoices in heaven hereafter.*

(c) na hi etehi yānehi = *Not by these vehicles indeed.*

(d) gaccheyya agataṃ disaṃ = *One should go to the place one never reach.*

* **Remark:** *Note that in neither case is there insertion of 'm' when vowel or consonant follows.*

* **Caggahaṇena** visaddassa ca **pakāro** hoti. Pacessati, vicessati vā (Khu. i, 19).

By the force of the word 'ca', 'vi' may be changed into 'pa'. Pacessati, vicessati vā.

Example:

example for 'ca':

- | | | | |
|-----------------------|--------------------------------------|---------------|-----------------------|
| 1. paccessati | <i>combined word</i> | 1. vicessati | <i>combined word</i> |
| 2. vi ccessati | <i>separated word</i> | 2. vi cessati | <i>separated word</i> |
| 3. pa ccessati | <i>on account of "c" of sutta-37</i> | | |

The Definition of the Terms:

ṣcakkhurī (Acc.)= *eye* **ṣudapādi** (Aor. 3rd per. Sg)= *to arise, become* **ṣanurūthulāni** (adj) = *small and great* **ṣava** (prefix)= *down* **ṣYāva** = *up to* **ṣpurimaṃ** (adj) = *former, before, preceding, previous* **ṣjātim** (acc. Fem)= *birth, rebirth* **ṣsarāmi** (1st per. Sg) = *remember* **ṣsabbaso** (adv)= *wholly, altogether, through* **ṣManopubbaṅgamā**→ *mana* (neut. Nom.) = *mind*; → *pubbaṅgamā* (adj) = *going before; preceding, pervious*; → *pubba* (adj)= *foremost; former*; → *gamā*= *to go; to depart; to proceed*;

38. 53. **Kvacī lopam** (147).

Niggahitaṃ kho sare pare kvacī lopam pappoti.

§ T2 *Sometimes, the niggahita comes to elision when a vowel follows.*

§ T2 *[Sometimes, the niggahita is elided before a vowel.]*

- **Tāsāham** santike (Vin. ii, 303), **vidūnaggamiti**.

Examples:(a) Tāsāhaṃ santike = *I, in their (fem.) presence . . .*

- | | |
|-----------------------|----------------------------|
| 1. tāsāhaṃ | <i>combined word</i> |
| 2. tāsā <u>ṃ</u> ahaṃ | <i>separated word</i> |
| 3. tāsa ahaṃ | sutta-38 |
| 4. tās-a <u>a</u> haṃ | sutta-10 |
| 5. tās <u>a</u> haṃ | sutta-12 (Sarā sare lopam) |
| 6. tās <u>a</u> haṃ | sutta-15 (Dīgham) |
| 7. tāsāhaṃ | sutta-11 |

(b) Vidūnaggamiti = *Thus the wisest of the wise ...*

- | | |
|---|----------------------------|
| 1. vidūnaggamiti | <i>combined word</i> |
| 2. vidūna <u>m</u> agga <u>m</u> iti | <i>separated word</i> |
| 3. vidūna <u>a</u> ggam <u>ṃ</u> iti | sutta-38 |
| 4. vidūn-a <u>a</u> ggam <u>ṃ</u> iti | sutta-10 |
| 5. vidūn <u>a</u> ggam <u>ṃ</u> <u>i</u> ti | sutta-12 (Sarā sare lopam) |
| 6. vidūn aggam <u>ṃ</u> <u>i</u> ti | sutta-34 (Madā sare) |
| 7. vidūnaggamiti | sutta-11 |

* **Kvacī** ti kasmā? Aham eva nūna bālo ¹²⁷ etamatthaṃ viditvāna ¹²⁸ (Vin. iii, 2).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Aham eva nūna bālo etam atthaṃ viditvāna.

Counter example:

Ahameva nūna bālo (*I am foolish indeed.*) **etamatthaṃ** viditvāna (*having known this meaning.*)

- | | | | |
|-----------------------------|-----------------------|--------------------------------|-----------------------|
| 1. aham eva | <i>combined word</i> | 1. etam attthaṃ | <i>combined word</i> |
| 2. aha <u>m</u> <u>e</u> va | <i>separated word</i> | 2. eta <u>m</u> <u>a</u> tthaṃ | <i>separated word</i> |
| 3. aha <u>m</u> eva | Sutta-34 | 3. eta <u>m</u> atthaṃ | Sutta-34 |

Definition of the Terms:

§santike (nt. loc.) = *In the presence of §vidūm* (adj), “wise, clever, knowing”+ aggam (adj) “most, excellent, highest”+ iti (idecl) *thus*

39. 54. Byañjane ca (147).

Niggahitaṃ kho byañjane pare kvaci lopam pappoti.

Sometimes, the niggahita comes to elision when a consonant follows.

- **Ariyasaccāna' dassanaṃ** (Khu. i, 4) = *discernment or the sublime truths*, etam **buddhāna' sāsanaṃ** (Khu. i, 41) = *the teaching of Buddhas.*

¹²⁷ Ahameva nūna **bālā** (Vin. i, 442)

¹²⁸ Not found in the above reference. Is it Dīgha Nikāya, Mahāvagga 3, Mahāparinibbāna Sutta ?

Examples:

- | | |
|-----------------------------------|-----------------------|
| (a) 1. ariyasaccānadassanaṃ | <i>combined word</i> |
| 2. ariyasaccānaṃ d assanaṃ | <i>separated word</i> |
| 3. ariyasaccāna d assanaṃ | sutta-39 |
| 4. ariyasaccānadassanaṃ | sutta-11 |
| | |
| (b) 1. buddhānasāsaṃ | <i>combined word</i> |
| 2. buddhānaṃ s āsaṃ | <i>separated word</i> |
| 3. buddhāna s āsaṃ | sutta-39 |
| 4. buddhānasāsaṃ | Sutta-11 |

* **Kvacī** ti kasmā? Etaṃ maṅgalaṃ uttamaṃ (Khu. i, 3), taṃ vo vadāmi bhaddante (Khu. v, 168).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Etaṃ maṅgalamuttamaṃ, taṃ vo vadāmi bhaddante.

Counter examples:

- (a) Etaṃ maṅgalamuttamaṃ = *this is the highest blessing.*
 (b) taṃ vo vadāmi bhaddante = *Oh reverends, I preach this (doctrine) to you.*

The Definition of the Terms:

§Ariya (adj)= *honourable; nobles; holy; eminent* - (noun) = *a saint, an Arahant* **§saccaṃ** (neut)= *truth*; **sacca** (adj) = *true* **§dassanaṃ** = *seeing, sight, knowledge* **§etaṃ** = *this* **§sāsaṃ** = *scripture; order; buddhist religion*

40. 55. Paro vā saro (148).

Niggahitamhā paro saro lopaṃ pappoti vā.

§T1 *The vowel after the niggahita optionally comes to elision.*

§T2 *[The vowel after a niggahita is optionally elided.]*

- Bhāsitaṃ **abhinanduntī** (D. i, 43); **uttattaṃ** 'va, **yathābijaṃ** 'va, **yathādhaññaṃ** 'va.

Examples:

- (a) Bhāsitaṃ **abhinanduntī** = *thus, they rejoiced at what has been said.*
- | | |
|---------------------------|-----------------------|
| 1. abhinanduntī | <i>combined word</i> |
| 2. abhinanduṃ i ti | <i>separated word</i> |
| 3. abhinanduṃ ti | sutta-40 |
| 4. abhinandu ti | sutta-31 |
| 5. abhinanduntī | sutta-11 |

- (b) **Uttattaṃ** 'va = *like gold that had been heated*

- | | |
|---------------|----------------------|
| 1. uttattaṃva | <i>combined word</i> |
|---------------|----------------------|

- | | |
|--------------------------------|-----------------------|
| 2. uttattam̐ i ₁ va | <i>separated word</i> |
| 3. uttattam̐ va | sutta-40 |
| 4. uttattamva | sutta-11 |

(c) **Yathābijaṃ 'va** = *as a seed*

- | | |
|---------------------------------|-----------------------|
| 1. yathābijaṃva | <i>combined word</i> |
| 2. yathābijaṃ i ₁ va | <i>separated word</i> |
| 3. yathābijaṃ va | sutta-40 |
| 4. yathābijaṃva | sutta-11 |

(d) **Yathādhaññaṃ 'va** = *as rice*

- | | |
|-----------------------------------|-----------------------|
| 1. yathādhaññaṃva | <i>combined word</i> |
| 2. yathādhaññaṃ i ₁ va | <i>separated word</i> |
| 3. yathādhaññaṃ va | sutta-40 |
| 4. yathādhaññaṃva | sutta-11 |

* **Vā** ti kasmā? Aham eva nūnā bālo, etad ahosi (Vin. i, 13).

*Why does it say 'optionally'? It is to prevent the operation of this rule in the following:
Ahameva nūnā bālo, etadahosi = it occurred (happened).*

Counter Examples:

- (a) Ahameva nūnā bālo
-(b) etadahosi

- | | | | |
|--------------|-----------------------|----------------|-----------------------|
| 1. ahameva | <i>combined word</i> | 1. etadahosi | <i>combined word</i> |
| 2. aham̐ eva | <i>separated word</i> | 2. etam̐ ahosi | <i>separated word</i> |
| 3. aham̐ eva | sutta-34 (m̐ > m) | 3. etad̐ ahosi | sutta-34 (m̐ > d) |
| 4. ahameva | sutta-11 | 4. etadahosi | sutta-11 |

The Definition of the Terms:

§**Bhāsitaṃ** (neut) = *speech, words, utterance* §**abhinandati** (v)= *to be pleased with; to rejoiced at, to delight in* §**uttattam̐** = *dried flesh* §**yathā** (rel. Adv)= *How, in what manner* §**dhaññaṃ** (neut.)= *corn* §**bijaṃ** (neut. acc) = *seed* §**yathā** (rel. adv) = *how, in what manner*

41. 56. Byañjano ca visañño (135-6, 149).

Niggahitaṃhā parasmim̐ sare lutte yadi byañjano sasañño visañño hoti.

§T1 *When the vowel that follows the niggahita is elided, if there is a conjunct consonant, it becomes a single consonant.*

§T2 *[When the vowel after a niggahita is elided (sutta-40: parovāsaro), if there is a double consonant (añño) it also becomes single (visañño).]*

- **Evam̐ 'sa** te āsavā (M. i, 13), **puppham̐ 'sā** uppajji (Vin. i, 21).

Examples:

(a) **Evam̐** 'sa te āsavā = *thus, those taints of his*

- | | |
|-----------------------|--------------------------------------|
| 1. evam̐sa | <i>combined word</i> |
| 2. evam̐ <u>a</u> ssa | <i>separated word</i> |
| 3. evam̐ <u>s</u> sa | sutta-40 |
| 4. evam̐ sa | sutta-41 (Byañjano ca visañño of ca) |
| 5. evam̐sa | sutta-11 |

(b) **Puppham̐** 'sā uppajji = *her flower bloomed*

- | | |
|--------------------------|--------------------------------------|
| 1. puppham̐sā | <i>combined word</i> |
| 2. puppham̐ <u>a</u> ssā | <i>separated word</i> |
| 3. puppham̐ ssā | sutta-40 |
| 4. puppham̐ sās | sutta-41 (Byañjano ca visañño of ca) |
| 5. puppham̐sā | sutta-11 |

* **Lutte** ti kasmā? Evam̐ assa (Vin. i, 265) vidhūn' aggam̐ iti.

Why does it say 'when [it is] elided'? It is to prevent the operation of this rule in the following: Evam̐ assa vidhūn' aggam̐ iti.

Counter examples:

(a) Evam̐ assa = *thus, to him ...*

- | | |
|-----------------------|-----------------------|
| 1. evam̐assa | <i>combined word</i> |
| 2. evam̐ <u>a</u> ssa | <i>separated word</i> |
| 3. evam̐ <u>s</u> sa | sutta-34 (Madā sare) |
| 4. evam̐assa | sutta-11 |

* **Remark:** Here, there is no elision of the vowel that follows the niggahita. Instead of eliding the vowel 'a' and the first consonant 's', the 'm̐' which is followed by a vowel is changed into pure consonant 'm'.

(b). Vidhūn' aggam̐ iti = *(as above)*

- | | |
|-----------------------------|-----------------------|
| 1. vidhūnaggam̐ | <i>combined word</i> |
| 2. vidhūnam̐ <u>a</u> ggam̐ | <i>separated word</i> |

* **Remark:** In both examples (a) and (b) above, there is no elision of the two vowels 'a' of assa and aggam̐ that follow the niggahita. Since there is no elision of 'a' the conjunct consonant 'ss' and 'gg' do not become single consonant 's' and 'g'.

* **Caggahaṇena** tiṇṇam̐ byañjanānam antare ye sarūpā, tesam pi lopo hoti. Agyāgāram̐ (Vin. ii, 145); paṭisanthāravuty assa (Khu. i, 67).

By the word 'ca', in the midst of three consonants, there is elision of the first consonant of the similar conjunct consonant. Agyāgāram̐ (Vin. ii, 145); paṭisanthāravutyassa (Khu. i, 67).

Examples:

(a) **Agyāgāram̐** = *a fire house*

- | | |
|----------------|---|
| 1. agyāgāraṃ | <i>combined word</i> |
| 2. aggi āgāraṃ | <i>separated word</i> |
| 3. aggy āgāraṃ | sutta-21 (Ivaṇṇo yaṃ navā) |
| 4. agy āgāraṃ | <i>on account of 'ca' of sutta-41 (Byañjano ca visañño of ca)</i> |
| 5. agyāgāraṃ | sutta-11 |

(b) **Paṭisanthāravutyassa** = *there should be a practice of honour.*

- | | |
|---------------------------|---|
| 1. paṭisanthāravutyassa | <i>combined word</i> |
| 2. paṭisanthāravutti āssa | <i>separated word</i> |
| 3. paṭisanthāravutti āssa | sutta-21 (Ivaṇṇo yaṃ navā) |
| 4. paṭisanthāravuty āssa | <i>on account of 'ca' of sutta-41 (Byañjano ca visañño of ca)</i> |
| 5. paṭisanthāravutyassa | sutta-11 |

The Definition of the Terms:

§āsava = discharge from a sore, oozing §puppham (neut) = flower §uppajji (past) = came out; arose, produced §Niggahitamhā (abl, sg) = after the nasal consonant §parasmim (loc, sg) = *in another* §sare lutte (*absolute loc. clause*) = *when the vowel is elided* §yadi (indecl.) = *if* §byañjano (m, nom, sg) = *the consonant* §sasañño (m, nom, sg) = *conjunct consonant or double consonant* sa 'with, having' + sañño (m) *union, association* = saṃyoga (m > ññ) §visañño (m, nom, sg) = *a single consonant* → vi, *without* + sañño, *connexion, union, bond; association, society* §Caggahaṇena = *by the word 'ca'* §tiṇṇam (gen, pl) *stem: ti* = *of the three* §byañjanānam (gen, pl) = *of the consonants* §antare (loc, sg) = *inside (of), in the midst of, between* §ye (loc, sg) = *the one or which is (in between)* §tesam (gen, pl) *stem: tad* = *of them* §sarūpā (adj-m, nom, pl) < sara + rūpa = *the similar ones, i.e. ones having the same form* §pi < api (indecl.) = *later, and, moreover* §lopo (m, nom, sg) = *elision*

Iti sandhi-kappe catuttho kaṇḍo.

The fourth sub-division of sandhi-kappa is finished.

PAÑCAMA-KAṆḌA **The Fifth Sub - Division**

42. 32. **Go sare puthass' āgamo kvaci** (53).

Putha icc' etassa ante sare pare kvaci **gakārāgamo** hoti.

§T1 *When a vowel follows the word 'putha', sometimes there is insertion of the letter 'g'.*

§T2 [*'G' is sometimes augmented (or added) to 'putha' when a vowel follows it.*]

- **Puthageva** = puthag (*adv*) *separately; without; except* + eva

Example:

- | | |
|-----------------------|-----------------------|
| 1. puthageva | <i>combined word</i> |
| 2. putha eva | <i>separated word</i> |
| 3. putha g eva | sutta-42 |
| 4. puthageva | sutta-11 |

43. 33. Pāssa c' anto rasso (54).

Pā icc' etassa sare pare kvaci **gakārāgamo** hoti, anto ca saro rasso hoti.

§T1 Sometimes, when a vowel follows the word 'pā', there is insertion of the letter 'g' and the ending vowel 'ā' of 'pā' is shortened.

§T2 [When a vowel follows 'pā', 'g' is sometimes augmented and the vowel 'ā' of pā shortened.]

- **Pag eva** (Khu. v, 111) vutyassa = *his habit (is) too early*
 pageva or pageva (*adv*) = *much more, a fortiori; other meaning: too early*

Example:

- | | |
|---------------------------|-----------------------|
| 1. pageva vutyassa | <i>combined word</i> |
| 2. pā eva | <i>separated word</i> |
| 3. pā g eva | sutta-43 |
| 4. pā g eva | sutta-43 |
| 5. pageva | sutta-11 |

* **Remark:** There are two steps involved in this sutta: first, 'g' is augmented, and second, 'ā' > 'a'.

* **Kvacī** ti kasmā? Pā eva (Vin. iv, 476) vutyassa.

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Pā eva vutyassa.

44. 24. Abbho abhi (57).

Abhi icc' etassa sare pare **abbhādeso** hoti.

§T1 When a vowel follows, 'abbha' is substituted for 'abhi'.

§T2 ['Abhi' followed by a vowel is changed into 'abbha'.]

- **Abbhudīritam** = *uttered excessively*, **abbhuggacchati** (M. i, 177) = *ascends highly*.

Examples:

- | | | | |
|--------------------------|-----------------------|----------------------------|-----------------------|
| (a) 1. abbhudīritam | <i>combined word</i> | (b) 1. abbhuggacchati | <i>combined word</i> |
| 2. abhi udīritam | <i>separated word</i> | 2. abhi uggacchati | <i>separated word</i> |
| 3. abbha udīritam | sutta-44, sutta-12 | 3. abbha uggacchati | sutta-44, sutta-12 |
| 4. abbhudīritam | sutta-11 | 4. abbhuggacchati | sutta-11 |

* **Remark:** *abhi + vowel > abbh + vowel*, vowel here includes ‘a, ā, u, ū, e, and ‘o’ , excepting ‘i, ī’.

The Definition of the Terms:

§Abbhudīrito (ppp.) = uttered §abbhuggacchati = to approach; to go to meet, to ascend, to go up

45. 25. Ajjho adhi (58).

Adhi icc' etassa sare pare ajjhādeso hoti.

§T1 When a vowel follows, ‘ajjha’ is substituted for ‘adhi’.

§T2 [‘Adhi’ followed by a vowel is changed into ‘ajjha’.]

- Ajjhokāse = in the open air (Vin. ii, 58), ajjhāgamā = they reach.

Example:

(a) 1. ajjhokāse	combined word	(b) 1. ajjhāgamā	combined word
2. adhi okāse	separated word	2. adhi āgamā	separated word
3. ajjha okāse	sutta-45, sutta-12	3. ajjha āgamā	sutta-45, sutta-12
4. ajjhokāse	sutta-11	4. ajjhāgamā	sutta-11

* **Remark:** *adhi + vowel > ajjha + vowel*, vowel here includes ‘a, ā, u, ū, e, and o,’ excepting ‘i’, ‘ī’.

The Definition of the Terms:

§Ajjhokāso = to open air; an open space §ajjhāgamā = adhigacchati = to enter upon; to reach; to attain; to acquire.

46. 26. Te na vā ivanṇe (59).

Te ca kho abhi adhi icc' ete ivanne pare abbho ajjho iti vuttarūpā na honti vā.

§T1 When the letters ‘i’ and ‘ī’ follow, optionally, there is no substitution of the said ‘abbha’ and ‘ajjha’ for ‘abhi’ and ‘adhi’.

§T2 [When “abhi” and “adhi” are followed by “i” or “ī” (i-vaṇṇa), optionally, they are not changed to “abbha” and “ajjha”.]

- Abhicchitaṃ = wanted earnestly (longed for), adhīritaṃ = talked excessively.

Examples:

(a) 1. abhicchitaṃ	combined word
2. abhi icchitaṃ	separated word
3. abh icchitaṃ	sutta-44, sutta-46, sutta-12 (Sarā sare lopam)
4. abhicchitaṃ	sutta-11
(b) 1. adhīritaṃ	combined word
2. adhi īritaṃ	separated word

- | | |
|---------------|--|
| 3. adh īritam | sutta- 44, sutta- 46, sutta-12 (Sarā sare lopam) |
| 4. adhīritam | sutta-11 |

* **Vā** ti kasmā? Abbhīritam, ajjhiṇamutto.

Why does it say 'optionally'? It is to allow the operation of this rule in the following:

Abbhīritam = spoken excessively, ajjhiṇamutto = completely free from debt.

Examples:

- | | | | |
|------------------------|-----------------------|---------------------------|-----------------------|
| (a) 1. abbhīritam | <i>combined word</i> | (b) 1. ajjhiṇamutto | <i>combined word</i> |
| 2. abhi īritam | <i>separated word</i> | 2. adhi iṇa mutto | <i>separated word</i> |
| 3. abbha īritam | sutta-44, sutta-12 | 3. ajjha iṇa mutto | sutta-44, sutta-12 |
| 4. abbhīritam | sutta-11 | 4. ajjhiṇamutto | sutta-11 |

47. 23. Atissa c' antassa (60).

Ati icc' etassa antabhūtaṣṣa tisaddassa ivanne pare "sabbo caṁ ti" ti vuttarūpaṁ na hoti.
 §T1 *When the letters 'i' and 'ī' follow 'ati', the rule "sabbo caṁ ti" (sutta-19) does not apply to the ending syllable 'ti' of 'ati'.*

§T2 *[In contrast to sutta-19 "sabbo caṁ ti" 'ti' of 'ati' does not changed into 'c' when the letters 'i' and 'ī' (i-vaṇṇa) follow it.]*

Examples:- Atisigaṇo, atīritam.

(a) **atisigaṇo** = *a group of excessive ascetics*

- | | |
|--------------------------|--|
| 1. atisigaṇo | <i>combined word</i> |
| 2. ati isi gaṇo | <i>separated word</i> |
| 3. at- i isi gaṇo | sutta-10 |
| 4. at isi gaṇo | sutta-19, sutta-47, sutta-12 (Sarā sare lopam) |
| 5. at īsigaṇo | sutta-15 (Dīgham) |
| 6. atīsigaṇo | sutta-11 |

(b) 1. **atīritam** = *talked excessively*

- | | |
|------------------------|----------------------------|
| 2. ati īritam | <i>separated word</i> |
| 3. at- i īritam | sutta-10 |
| 4. at īritam | sutta-12 (Sarā sare lopam) |
| 5. atīritam | sutta-11 |

* **Ivanne** ti kasmā? Accantam (VinA. i, 1).

Why does it say, "letters 'i' and 'ī'"? It is to allow the operation of this rule in the following: accantam.

Example:

- | | |
|-------------|----------------------|
| 1. accantam | <i>combined word</i> |
|-------------|----------------------|

2. ati antaṃ	<i>separated word</i>
3. ati antaṃ	sutta-10
4. ac antaṃ	sutta-19 (ti > c)
5. acc antaṃ	sutta-28 (c > cc)
6. accantaṃ	sutta-11

The Definition of the Terms:

§**Accantaṃ** (*adv*) = *very; exceedingly*

48. 43. Kvaci paṭi patissa (137).

Pati icc' etassa sare vā byañjane vā pare kvaci paṭi-ādeso hoti.

§T1 *When a consonant or a vowel follows, sometimes there is the substitution of 'paṭi' for 'pati'.*

§T2 *[When a vowel or a consonant follows, 'pati' is sometimes changed into 'paṭi'.]*

- **Paṭaggi** (Vin. iv, 279) dātabbo, **paṭihaññati** (Vin. iv, 292).

Examples:

(a) **Paṭaggi** dātabbo = *it should be given to a counter fire*

1. paṭaggi	<i>combined word</i>
2. pati aggi	<i>separated word</i>
3. paṭi aggi	sutta-48
4. paṭ-i aggi	sutta-10
5. paṭ aggi	sutta-12 (Sarā sare lopam)
6. paṭaggi	sutta-11

-(b) **paṭihaññati** = *(pass) is struck against*

1. paṭihaññati	<i>combined word</i>
2. pati haññati	<i>separated word</i>
3. paṭi haññati	sutta-48
4. paṭihaññati	sutta-11

***Kvacī** ti kasmā? Paccantimesu janapadesu (Vin. iii, 287), patilīyati (A. ii, 434), patirūpadesavāso ca (Khu. i, 4).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Paccantimesu janapadesu, patilīyati, patirūpadesavāso ca.

examples:

(a) **Paccantimesu** janapadesu = *far a way - situated province*

1. paccantimesu	<i>combined word</i>
2. pati antimesu	<i>separated word</i>
3. pa-ti antimesu	sutta-10
4. pa-c antimesu	sutta-19 (Sabbo caṃti)
5. pa-cc antimesu	sutta-28 (Paradve bhāvo ṭhāne)
6. paccantimesu	sutta-11

- (b) 1. **patilīyati** = *wrinkles, warps* *combined word*
 2. pati līyati *separated word*
- (c) **patirūpadesavāso** = *living (together) in a suitable place*
 1. patirūpadesavāso *combined word*
 2. pati rūpadesavāso *separated word*

*** Remark:** *There is no substitution for any of the examples above.*

The Definition of the Terms:

§Paṭaggi (m) = *fire in return* §dātabbo (p.f.p dadāti) = *to be given; that must be given.*
 §paṭihanti = *to strike, wound, ward off* §paṭihaññati (pass) = *Is struck against* §paccantimo
 (adj) = *same meaning as next* §janapado = *a country, province, district* a person §līyati = *to adhere*

49. 44. Puthass' u byañjane (129).

Putha icc' etassa anto saro byañjane pare ukāro hoti.

When a consonant follows, the ending vowel of 'putha' is changed into 'u'.

- **Puthujjano** = *a worlding* (D. i, 3), **puthubhūtaṃ** (D. ii, 89) = *being common or popular.*

Examples:

- | | |
|--|---|
| (a) 1. puthujjano <i>combined word</i> | (b) 1. puthubhūtaṃ <i>combined word</i> |
| 2. putha jano <i>separated word</i> | 2. putha bhūtaṃ <i>separated word</i> |
| 3. puth-a jano sutta-10 | 3. puth-a bhūtaṃ sutta-10 |
| 4. puth-u jano sutta-49 | 4. puth-u bhūtaṃ sutta-4 |
| 5. puth-u jjano sutta-28 (Paradve bhāvo ṭhāne) | 5. puthubhūtaṃ sutta-11 |
| 6. puthujjano sutta-11 | |

*** Antaggahaṇena** aputhass' āpi sare pare antassa ukāro hoti. Manuññaṃ (Khu. ii, 119).

By taking 'anta', when a vowel follows, there is also substitution of the letter 'u' for the ending vowel of words other than 'putha'. Manuññaṃ (Khu. ii, 119) = pleasing.

Example:

- | |
|---|
| 1. manuññaṃ <i>combined word</i> |
| 2. mano añaṃ <i>separated word</i> |
| 3. man-o añaṃ sutta-10 |
| 4. man-u añaṃ <i>on account of the word 'anta' of sutta-49</i> |
| 5. man-u ññaṃ sutta-13 (Vāparo asarūpā) |
| 6. manuññaṃ sutta-11 |

The Definition of the Terms:

§Puthujjano = a common worldling; an ordinary man; one of the many folk; puthu (adj.) = spread out; far and wide; numerous, various §bhūtaṃ (pp. of bhavati) = grown, become, born, produced §manuñño (adj.) = beautiful, pleasing; delightful.

50. 45. O avassa (126).

Ava icc' etassa byañjane pare kvaci okāro hoti.

§T1 When a consonant follows, sometimes there is substitution of 'o' for 'ava'.

§T2 ['Ava' followed by a consonant is sometimes changed into 'o'.]

§T3 Follow by some consonant 'ava' is sometimes changed into 'o'.

- Andhakārena onaddhā (Khu. i, 35).

Example:

- Andhakārena onaddhā = covered up by darkness

- | | |
|----------------------|----------------|
| 1. onaddhā | combined word |
| 2. ava naddhā | separated word |
| 3. o naddhā | sutta-50 |
| 4. onaddhā | sutta-11 |

* **Kvacī** ti kasmā? Avasussatu me sarīre maṃsalohitaṃ (M. ii, 146).

Why does it say 'sometimes'? It is to prevent the operation of this rule in the following: Avasussatu me sarīre maṃsalohitaṃ.

Example:

- Avasussatu me sarīre maṃsalohitaṃ = let flesh and blood in my body dry up.

***Remark:** Note that 'avasussatu' though followed by consonant 's' does not change into 'o'.

The Definition of the Terms:

§onaddha = tied, bound, put on

51. 59. Anupadiṭṭhānaṃ vuttayogato (150, 154).

Anupadiṭṭhānaṃ upasagganipātānaṃ sarasandhīhi¹²⁹ byañjanasandhīhi vuttasandhīhi ca yathāyogaṃ yojetabbaṃ.

§T2 Those forms of prefixes and particles whose formations have not been shown should be formed by the rules of vowel-sandhi, consonantal-sandhi or verse-sandhi that had been mentioned above.

§T2 [The afore-mentioned rules of vowel-sandhi and consonantal-sandhi are to be applied in a suitable manner to the prefixes and indeclinables, which have not been enjoined above.]

¹²⁹ Vuttchi sarasandhīhi (K).

- Pāpanaṃ (AbhiA. ii, 466), parāyaṇaṃ (Khu. i, 335), upāyanaṃ, upāhanaṃ (Vin. iii, 272), nyāyogo, nirupadhi (Khu. i, 148), anubodho (AbhiA. i, 296), duvūpasantaṃ, suvūpasantaṃ, dvālayo, svālayo, durākhyātaṃ, svākhyāto, udīritaṃ (Khu. i, 131), samuddiṭṭhaṃ, viyaggaṃ, vijjhaggaṃ, byaggaṃ, avayāgamaṇaṃ, anveti (Khu. i, 13), anupaghāto (Khu. i, 41), anacchariyaṃ (Vin. iv, 39), pariyesanā (A. i, 570), parāmāso (Abhi. i, 93). Evaṃ **sare** ca honti.

- Pariggaho (D. ii, 50), paggaho (Khu. ix, 291), pakkamo, parakkamo (Abhi. i, 92), nikkamo (Abhi. i, 93), nikkasāvo, nillayanaṃ, dullayanaṃ, dubbhikkhaṃ (Vin. i, 8), dubbuttaṃ, sandiṭṭhaṃ (Vin. i, 112), duggaho, viggaho (D. i, 223), niggato (SuttanipātaA. ii, 208), abhikkamo (M. iii, 302), paṭikkamo (Khu. vi, 171). Evaṃ **byañjane** ca. Sesā sabbe yojetabbā.

Examples in the case of vowel:

1. **pāpanaṃ** = (adj) *belonging to a shop; reaching by different ways*

→ pa āpanaṃ; p - a āpanaṃ (10); p āpanaṃ (12); pāpanaṃ (11).

2. **parāyanaṃ** = *going beyond*

- parāyaṇa = (nt) *highest instance* ;

(n) *Final end or aim, support, rest, relief, destiny;*

(adj) *going through to ending in, given to; attached to; having one's end or goal in; destined to; having one's next birth in.*

→ parā ayanam; par - ā ayanam (10); par ayanam (12); par āyanam (15); par āyaṇam (‘ca’ of sutta-20); parāyaṇam (11).

* **Remark:** *Some teachers separate this as param ayanam.*

3. **upāyanaṃ** = *going closely*

- upāyana = (nt) *going to (in a special sense) enterprise, offering; tribute, present.*

→ upa ayanam; up - a ayanam (10); up ayanam (12); up āyanam (15); upāyanaṃ (11).

4. **upāhanaṃ** = *shoe*

- upāhanā = *sandal, shoe*

→ upa āhanam; up - a āhanam (10); up āhanam (12); upāhanaṃ (11).

5. **nyāyogo** = *eternal association*

→ ni āyogo; ny āyogo (21); nyāyogo (11).

6. **nirupadhi** = *non-arising*

- Upadhi [fr. upa + dhā, cp. upadahati & BSk. upadhi]

(1) *putting down or under, foundation, basis, ground, substratum (of rebirth)*

(2) *clinging to rebirth*

→ ni upadhi; ni r upadhi (35); nirupadhi (11).

7. **anubodho** = *awakening; perception; recognition; understanding.*

→ anu ubodho (12).

8. **duvūpasantaṃ** = *bad quietness*

- upasanta = *calmed, composed, tranquil, at peace*

→ du upasantaṃ; du v upasantaṃ (35); du v ūpasantaṃ (25); duvūpasantaṃ (11).

9. **suvūpasantaṃ** = *good quietness*

→ su upasantaṃ; su v upasantaṃ (35); su v ūpasantaṃ (25); suvūpasantaṃ (11).

10. **dvālayo** = *bad place*

→ du ālayo; dv ālayo (18); dvālayo (11).

11. **svālayo** = *good place*

- ālayo (*m & nt*) = *orig; roosting place; perch; clinging; lust; desire; pretence, pretend, feint*

→ su ālayo; sv ālayo (18); svālayo (11).

12. **durākhyātaṃ** = *badly spoken*

→ du ākhyātaṃ; du r ākhyātaṃ (35); durākhyātaṃ (11).

13. **svākhyāto** = *well spoken*

- svākkhāto = (*adj*) *well told or shown or taught*

→ su ākhyāto; sv ākhyāto (18); svākhyāto (11).

14. **udīritaṃ** = *talked excessively*

- udīreti = (*caus*) *to utter, speak, say.*

- udīrito = *uttered*

→ u ritaṃ; u d īritaṃ (35); udīritaṃ (11).

15. **samuddiṭṭhaṃ** = *well illustrated*

- samuddiṭṭho = (*ppp.*) *pointed out; illustrated*

→ saṃ uddiṭṭhaṃ; sam uddiṭṭhaṃ (34); samuddiṭṭhaṃ.

16. **viyaggam** = *specially noble* [viyaggo = (*adj*) *bewildered*]

→ vi aggam; vi y aggam (35); viyaggam (11).

17. **vijjhaggam** = *extremely noble*

→ vi adhi aggam; vi ajjha aggam (45); vijjhaggam (13)(12).

18. **byaggam**

→ vi aggam; v - i aggam (10); v - y aggam (21); b - y aggam (‘ca’ of 20); byaggam (11).

19. **avayāgamanam** = *arriving well*

→ ava āgamanam; ava y āgamanam (35); avayāgamanam (11).

20. **anveti** = *follows*

→ anu eti; anv eti (18); anveti (11).

21. **anūpaghāto** = *torturing over and over*

→ anu upaghāto; an upaghāto (12); an ūpaghāto (15); anūpaghāto(11).

22. **anacchariyam** = *not suprising*

→ anu acchariyam; an acchariyam (12); anacchariyam(11).

Remark: See also Nyāsa.

23. **pariyesanā** = *(f) search*

→ pari esanā; pari y esanā (35); pariyesanā (11).

24. **parāmāso** = *misuse, misinterpreting; touch, contact, being affected with*

→ para¹³⁰ āmāso; par āmāso (12); parāmāso (11).

Examples in the case of consonant:

1. **pariggaho** = *taking up; occupation; possession, dependants, belongings; household; a wife; taking in; embracing; kindness; grace*

- pari gaho;
- pari ggaho (28);
- pariggaho (11).

2. **paggaho** = *exertion; stretching; tension; holding out; energy; patronage*

- pa gaho; pa ggaho (28); paggaho (11).

3. **pakkamo** = *going away; departure; flight; begining*

- pa kamo; pa kkamo (28); pakkamo (11).

4. **parakkamo** = *energy, exertion, striving*

- parā kamo; para kamo; para kkamo (28); parakkamo (11).

¹³⁰ Is it ‘pari’(Pāli English and English Pāli Dictionary, electronic version), ‘para’ or ‘parā’ (PTS Pāli English Dictionary, p.780)?

5. **nikkamo** = *release* (kamo = *order, step, succession; method*)
 - ni kamo; ni **kkamo** (28); nikkamo (11).
6. **nikkasāvo** = (*adj*) *free from impurity or sin*
 - ni kasāvo; ni **kkasāvo** (28); nikkasāvo (11).
7. **nillayanam** = *hiding*
 - ni layanam; ni **llayanam** (28); nillayanam (11).
8. **dullayanam** = *badly establishing*
 - du layanam; du **llayanam** (28); dullayanam (11).
9. **dubbhikkham** - dubbhikkho = (*adj*) *ill prvided with food*
 - du bhikkham; du **bbhikkham** (29); dubbhikkham (11).
10. **dubbuttam** = *badly spoken*
 - du uttam; du **v** uttam (35);
 - du **vv** uttam (28);
 - du **bb** uttam ('ca' of 20);
 - dubbuttam (11).
11. **sandiṭṭham** = *clearly seen*
 - sandiṭṭho = (*ppp.*) *seen; a friend at first sight*
 - sam diṭṭham; san diṭṭham (31); sandiṭṭham (11).
12. **duggaho** = *badly holding* (gaho = *a house*)
 - du gaho; du **ggaho** (28); duggaho (11).
13. **viggaho** = *dispute; the body; strife*
 - vi gaho; vi **ggaho** (28); viggaho (11).
14. **niggato** = *come out*
 - ni gato; ni **ggato** (28); niggato (11).
15. **abhikkamo** = *going forward*
 - abhi kamo; abhi **kkamo** (28); abhikkamo(11).
16. **paṭikkamo** = *going backward*
 - paṭi kamo; paṭi **kkamo** (28); paṭikkamo (11).

Iti sandhi-kappe pañcamo kaṇḍo.
The fifth Sub-division of the Sandhi Division is finished.

Sandhi-kappo niṭṭhito.
The End of the Sandhi Division.

The Applications of ‘ca’ in Kaccāyanavyākaraṇa¹³¹

1. *Dragging* (anukaḍḍhana)

- a) *“Dragging” implies the following up of certain words or applications normally from the previous sutta, for instance, Ādito o ca (sutta-69), in which ‘ca’, so to speak, “drags” two kāriyas (meaning ‘what should be done’), viz ‘am’ and ‘ā’ to sutta-69. Without the word ‘ca’ both ‘am’ and ‘ā’ will not follow so that sutta-69 will have only one kāriyas, i.e. ‘o’.*
- b) *“Dragging” also implies the restraint of certain applications of the present sutta from being brought over to the next sutta, for instance, Pubbo ca (sutta-16), in which ‘ca’ restrains the applications of ‘lutte’ and ‘dīgham’ from following up to the next sutta.*

2. *Collecting* (sampiṇḍana), like the English word ‘and’. The word ‘ca’ in this case is usually employed in the second of two sentences, for instance, Evādiṣṣa ri, pubbo ca rasso (sutta-22), rendered *“the beginning of ‘eva’ is changed to ‘ri’, **and** the previous vowel is shortened.”* In this statement, ‘ca’ simply performs the conjunctive function joining the two actions of the sutta, and nothing more.

3. *Accumulating* (samuccaya), like the English word ‘and also’. Here, ‘ca’ denotes an additional application besides the one stated in the sutta. For instance, in sutta-20: Do dhassa ca, rendered *“Sometimes, when a vowel follows ‘da’ is also substituted for ‘dha’”*; apart from this application, ‘ca’ implies still another substitution of ‘ha’ for ‘dha’.

4. *Delimiting* (avadhāraṇa)

- 1) *To firm up the application, see suttas 84, and 114, and*
- 2) *To limit or debar certain applications, see suttas 79, 83, 89.*

5. *Smoothness of speech* (vācāsilitṭha)

In this case, ‘ca’ is simply a filler to make the speech running smoothly and rhythmically. It has no specific meaning.

¹³¹ The source is taken from Ven. Nandisena.

**The Applications of ‘Kvaci’, ‘Navā’, ‘Vā’, and ‘Vibhāsā’ in
Kaccāyanavyākaraṇa**¹³²

‘Kvaci’ indicates that an application of a sutta is made only occasionally. For instance, the changing of a later vowel to a dissimilar one (asavaṇṇa) when the preceding vowel is elided (sutta-14) is made only in a few cases. There are many other instances when such application is not observed such as yassindriyāni, tathūpamaṃ, yassadāni, saṇṇāiti, chāyāva, mātupaṭṭhānaṃ, madhūdakaṃ, and so on. (Kaccāyana Bhāsāṭīkā)

‘Navā’ is said to be the same as **‘Kvaci’**, both allow only one form of formation and not alternative forms. For instance, na + upeti becomes nopeti and not nopeti and nupeti.

Unlike **‘Kvaci’** and **‘Navā’**, **‘Vā’** and **‘Vibhāsā’** which share the same meaning of ‘or’ allow two forms of formations: one of which the application is observed, and the other of which it is not, for instance, tanniccutaṃ, taṃ niccutaṃ; dhammañcare, dhammaṃ care, and so on.

‘Kvaci’ ‘navā’ ca ekatthā, yebhuyyen’ ekarūpakā,
‘Vā’ ‘vibhāsā’ samānatthā, pāyen’ obhayarūpakā.
(Kaccāyanavaṇṇanā)

‘Kvaci’ and **‘Navā’** have one (similar) meaning; they generally have or show one form.

‘Vā’ and **‘Vibhāsā’** have the same meaning; they generally have or show two forms.

¹³² The source is taken from Ven. Nandisena.

APPENDIX I. NIGGAHITA-SANDHI

Sutta	Rule	Sign (Nimitta)	Elision	Change
30	Aṃ byañjane niggahitaṃ	m̐ + consonant	----	----
31	Vaggantaṃ vā vagge	m̐ + consonant	----	m̐ > nasal of same vagga; and m̐ > l
32	E-he ñaṃ	m̐ + e / h	----	m̐ > ñ
33	Sa ye ca	m̐ + y	----	m̐y > ññ
34	Ma-dā sare	m̐ + vowel	----	m̐ > m, and d
35	Ya-va-ma-da-na-ta-ra-lā c'āgamā	vowel + vowel	----	vowel + y, v, m, d, n, t, r, l + vowel; and m > p, k > d, d > t
36	Kvaci o byañjane	o + consonant	----	o + consonant
37	Niggahitaṃ ca	vowel + vowel / consonant	----	vowel + m̐ + vowel / consonant; and vi > pa
38	Kvaci lopaṃ	m̐ + vowel	m̐	----
39	Byañjane ca	m̐ + consonant	m̐	----
40	Paro vā saro	m̐ + vowel	vowel	m̐ > nasal of same vagga
41	Byañjano ca visañño	m̐ + vowel [+conjunct consonant] (c. cons.)	vowel	c. cons. > single cons.; and ggy > gy
42	Go sare puthass' āgamo kvaci	Putha + vowel	----	Putha + g + vowel
43	Pāssa c' anto rasso	Pā + vowel	----	Pa + g + vowel
44	Abbho abhi	Abhi + vowel (except i/ī)	----	Abhi > abbh
45	Ajjho adhi	Adhi + vowel (except i/ī)	----	Adhi > ajjh
46	Te na vā ivanṇe	Abhi / adhi + i / ī	----	----
47	Atissa c' antassa	Ati + i / ī	----	----
48	Kvaci paṭi patissa	Pati + vow. / cons.	----	Pati > paṭi
49	Puthass' u byañjane	Putha + consonant	----	Putha > puthu
50	O avassa	Ava + consonant	----	Ava > o

APPENDIXES

COMBINATION WORDS AND SEPARATION WORDS OF SANDHIKAPPA

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)
10. 12. Pubbamadhoṭṭhitamassaraṃ sarena viyojaye.	Tatrāyamādi (Ka) ¹	Tatra ayaṃ ādi
11. 14. Naye paraṃ yutte.	Tatrābhiratimiccheyya (Ka)	Tatra abhiratiṃ iccheyya
12. 13. Sarā (pg. ..0002) sare lopaṃ.	Nohetaṃ bhante (Ka) Sametāyasmā (Ka) Lokaggapuggalo (Rū) ² Paññindriyaṃ (Rū) Tīṇimāni (Rū) Bhikkhunovādo(Rū) Mātupaṭṭhānaṃ (Rū) Abhibhāyatanaṃ (Rū) Dhanāmatthi (Rū) Sabbeva (Rū) Tayassudhammā (Rū) Asantettha na dissanti (Rū)	Nohi etaṃ bhante Sametu āyasmā Loka aggapuggalo Paññā indriyaṃ Tīṇi imāni Bhikkunī ovādo Mātu upaṭṭhānaṃ Abhibhū āyatanaṃ Dhanā me atthi Sabbe eva Tayo assu dhammā Asanto ettha na dissanti
13. 15. Vā paro asarūpo.	Cattāro me (Ka) Kinnumāva (Ka) Pañcindriyāni (Ka) Yassadāni (Rū) Saññāti (Rū) Chāyāva (Rū) Itipi (Rū) Assamaṇīsi (Rū) Cakkhundriyaṃ (Rū) Akataññūsi (Rū) Ākāseva (Rū) Tesi (Rū) Vandehaṃ (Rū) Sohaṃ (Rū) Vasaloti (Rū) Moggalānosi bījako (Rū) Kathāvakā (Rū) Pātova (Rū)	Cattāro ime Kinnu imāva Pañca indriyāni Yassa idāni Saññā iti Chāyā iva Iti api Assamaṇī asi Chakku indriyaṃ Akataññū asi Ākāse iva Te asi Vande ahaṃ So ahaṃ Vasalo iti Moggallāno asi bījako Kathā evakā Pāto eva

¹ (Ka)=Kaccāyana

² (Rū)=Rūpasiddhi

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)
14. 16. Kvacāsavaṇṇaṃ lutte.	Saṅkhyamnopeti (Ka) Bandhusseva (Ka) Thatūpamaṃ (Ka) Upekkhati (Rū) Upeto (Rū) Avecca (Rū) Jinertaṃ (Rū) Canodayo (Rū) Yathodake (Rū)	Saṅkhyam na upe ti Bandhussa iva Tathā upamaṃ Upa ikkhati Upa ito Ava icca Jina īritaṃ Canda udayo Yathā udaye
15. 17. Dīghaṃ.	Saddhīdhavittaṃ (Ka) Anāgārehi cūbhayaṃ (Ka) Pañcahupāliāṅgehi (Ka) Natthaññāṇkiñci (Ka) Tatrāyaṃ (Rū) Buddhānussati (Rū) Sātthikā (Rū) Paññavāssa (Rū) Tadāhaṃ (Rū) Yānidhabhūtāni (Rū) Gacchāmi (Rū) Ati (Rū) Kikīva (Rū) Bahūpakāraṃ (Rū) Madhūdakam (Rū) Sūpadhāritaṃ (Rū) Yopāyaṃ (Rū) Idānāhaṃ (Rū) Sacāyaṃ (Rū) Appassutāyaṃ (Rū) Itarītareṇa (Rū) Kammūpanissayo (Rū) Rattūparato (Rū) Vi upasamo (Rū)	Saddhā idha vittaṃ Anāgārehi ca ubhayaṃ Pañcahi upāli āṅgehi Natthi aññaṃ kiñci Tatra ayaṃ Buddhaṃ anussati Sa atthikā Paññavā assa Tadā ahaṃ Yāni idha bhūtāni Gacchāmi iti Ati ito Kikī iva Bahu upakāraṃ Madhu udakaṃ Sa Upa Dārikaṃ Yo pi ayaṃ Idāni ahaṃ Sace ayaṃ Appassuto ayaṃ Itara itareṇa Kamma uppanissayo Ratti upparato Vūpasamo (Rū)
16. 18. Pubbo ca.	Kimsūdhavittaṃ (Ka) Sādhūti (Ka) Itissa muhuttampi (Ka) Lokassāti (Rū) Devāti (Rū) Vītipatanti (Rū) Vītināmenti (Rū) Saṃghāṭīpi (Rū)	Kimsu idha vittaṃ Sādhū iti Iti assa muhuttampi Lokassa iti Deva iti Vi ati patanti Vi ati nāmenti Saṃghāṭi api

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)
	Jīvitahetūpi (Rū) Vijjūva (Rū)	Jīvitahetu api Vijju iva
17. 19. Yamedantassādeso.	Myāyaṃdhammo (Ka) Tyāhaṃ (Ka) Tyassa (Ka) Nenāgatā (Ka) Itinettha (Ka) Pabbatyāhaṃ (Rū) Yassa (Rū)	Me ayaṃ dhammo Te ahaṃ Te assa Ne anāgatā Iti ne ettha Pabba te ahaṃ Ye assa
18. 20. Vamodudantānaṃ.	Athakhvassa (Ka) Svassa (Ka) Bahvābādho (Ka) Vatthvettha vihitam niccam (Ka) Cakkhāpāthamāgacchati (Ka) Yāvatakvassakāyo (Rū) Tāvatakvassabyāmo (Rū) Kvattho (Rū) Ahaṃkhvajja (Rū) Yvāyam (Rū) Sveva (Rū) Yatvādhikaraṇam (Rū) Anvaddhamāsam (Rū) Anveti (Rū) Svākāro (Rū) Dvākāro (Rū) Pātvākāsi (Rū) Natveva (Rū) Svāgataṃ (Rū)	Athakho assa So assa Bahu ābādho Vatthu ettha vihitam niccam Cakkhu apātham āgacchati Yāvatako assa kāyo Tāvatako assa byāmo Ko attho Ahaṃ kho ajja Yo ayaṃ So eva Yato adhikaraṇam Anu addhamāsam Anu eti Su ākāro Du ākāro Pātu akāsi Natu eva Su āgataṃ
19. 22. Sabbo caṃ ti.	Iccetaṃkusalam (Ka) Iccassavacanīyam (Ka) Paccuttarivā (Ka) Accantaṃ (Rū) Accodātā (Rū) Paccayo (Rū) Pacceti (Rū) Iccādi (Rū)	Iti etaṃ kusalam Iti assa vacanīyam Paṭi uttarivā Ati antaṃ Ati odātā Paṭi ayo Paṭi eti Iti ādi

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	106
20. 27. Do dhassa ca.	Ekamidāham (Ka) Sāhudassanamariyānam Sugato (Ka) Dukkaṭam (Ka) Gandhabbo (Ka) Atrajo (ka) Kulūpako (Ka) Mahāsālo (Ka) Gavajo (Ka) Kubbato (Ka) Sake (Ka) Niyamputtam (Ka) Niyako (Ka) Bhacco (Ka) Nippatti (Ka) Nikkhamati (Ka) Bhadro (Nīti ³) Nighaṇḍu (Nīti) Pasenadi (Nīti) Paṇṇatti (Nīti) Paṇṇāsam (Nīti) Paṇṇavīsati (Nīti) Panidhānam (Nīti) Paṇidhi (Nīti) Taluno (Nīti) Āvudham (Nīti) Dīghāvukumāro (Nīti) Sīhalo (Nīti) Sadatthapasuto (Nīti) Cirappavāsīm (Nīti) Vanampati (Nīti) Paccavekkhanā (Nīti) Kāvaññaṃ (Nīti)	Ekam ida aham Sādhu dassanam ariyānam Sugado Dukkataṃ Gantabbo Attajo Kulūpago Mahāsāro Gavayo Kuvvato Saye Nijamputtam Niyato Bhatto Nippatti Nikkamati Bhaddo Nikhaṇḍu Pasenaji Paññatti Paññāsam Pañcavīsati Panidhānam Panidhi Taruṇo Āyuham Dīghāyukumāro Sīhalo Sakatthapasuto Cirampavāsīm Vanappati Paccavekkhanā Kāpaññaṃ	
21. 22. Ivaṇṇo yaṃ navā.	Paṭisandhāravutyassa (Ka) Sabbāvityānubhūyate (Ka) Pañcahaṅgehi (Ka) Byañjanam (Rū) Byākato (Rū)	Paṭṭisandhāravutti assa Sabbāvitti anubhūyate Pañcahi aṅgehi Vi añjanam Vi ākato	
22. 28. Evādiṣṣa ri pubbo ca rasso.	Yathariva (Ka) Tathariva (Ka)	Yathāeva Tathāeva	

³ Nīti = Saddaniti

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	107
23. 36. Sarā pakati byañjane.	Manopubbaṅgamā dhammā (Ka) Manopubbaṅgamā dhammā (Ka) Pamādomaccunopadaṃ (Ka) Tiṇṇopāraṅgatoahu (Ka) Accayo (Ka) Paccayo (Ka)	Manopubbaṅgamā dhmmā Manopubbagamā dhammā Pamādo maccuno padaṃ Tiṇṇo pāraṅgato ahu Accayo Paccayo	
24. 35. Sare kvaci.	Koimaṃpathaviṃ (Ka) Katamācānanda aniccasaññā (Rū) Katamācānada ādīnavasaññā (Rū) Sāriputtaidhekacco (Rū) Sakkādevīti (Rū) Namote Buddha vīratthu (Rū)	Ko imaṃ pathaviṃ Katamā ca ānanda aniccasaññā Katamā ca ānada ādīnavasaññā Sāriputta idha ekacco Sakkā devī iti Namo te Buddha vīra atthu	
25. 37. Dīghaṃ.	Sammādhammaṃvipassato (Ka) Evaṃgāmemunīcare (Ka) Khantīparamaṃ tapo titikkhā (Ka) Tyāssapahinnā (Rū) Tyāssapahinnā Svāssa (Rū) Svāssa Madhuvāmaññatibālo (Rū) Namaṅkū bhavissāmi (Rū) Svākkhāto (Rū) Kāmato jāyati soko (Rū) Ujūca (Rū) Suhujūca (Rū) Anūpaghāto (Rū) Dūrakkhaṃ (Rū) Dūramaṃ (Rū) Surakkhaṃ (Rū) Dūbharatā (Rū)	Samma dhammaṃ vipassato Evaṃ gāme muni care Khanti paramaṃ tapo titikkhā Tyassapahinnā Te assa pahinnā Svassa So assa Madhuva maññati bālo Na maṅku bhavissāmi Svakkhāto Kāmato jāyati soko Ujuca Suhujuca Anupaghāto Durakkhaṃ Duramaṃ Surakkhaṃ Dubharatā	
26. 38. Rassarī.	Bhovādīnāmaso (Ka) Yathābhāviguṇenaso (Ka) Jīvitamappamāyu (Ka) Yiṭṭhaṃvanutaṃvaloke (Ka) Yadivasāvako (Rū) Puggaladhammadasāte (Rū)	Bhovādīnāmaso Yathābhāviguṇenaso Jīvitaṃ appaṃ āyu Yiṭṭhaṃvā hutaṃvā loke Yadivā sāvako Puggalādhammadasāte	
27. 39. Lopaṇca tatrākāro.	Sasīlavā (Ka) Sapaññavā (Ka) Esadhammo (Ka) Savekāśāvamarahati (Ka)	So sīlavā So paññavā Eso dhammo So ve kāśāva marahati	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 108
	Samānakāmopi bhaveyya (Ka) Savemuni jātibhayaṃ (Ka) Esakho bhyantiṃ kāhiti (Rū) Sagantvāna nivattati (Rū)	So māna kāmopi bhaveyya Eso kho vyantiṃ kāhiti So ve muni jātibhayaṃ So gantvāna nivattati
28. 40. Para dvebhāvo ṭhāne.	Idhappamādo (Ka) Pabbajjaṃkittayissāmi (Ka) Abhikkantataro cando (Ka) Appamādo (Rū) Vippayutto (Rū) Suppasanno (Rū) Suppaṭipanno (Rū) Sammappadhānaṃ (Rū) Appativattiyo (Rū) Adhippatipaccayo (Rū) Suppatitṭhito (Rū) Appaṭipuggalo (Rū) Vippaṭisāro (Rū) Suppatipatti (Rū) Pakkamo (Rū) Paṭikkamo (Rū) Hetukkamo (Rū) Akkamati (Rū) Pakkamati (Rū) Paṭikkamati (Rū) Yathākkamaṃ (Rū) Pakkosati (Rū) Paṭikkosati (Rū) Anukkosati (Rū) Akkosati (Rū) Akkuddho (Rū) Atikkodho (Rū) Dhanakkīto (Rū) Vikkayo (Rū) Anukkayo (Rū) Paggaho (Rū) Viggaho (Rū) Anuggaho (Rū) Niggato (Rū) Candaggāho (Rū) Diṭṭhiggāho (Rū) Pajjoto (Rū) Vijjotati (Rū) Ujjoto (Rū) Kataññū (Rū)	Idhapamādo Pabbajjaṃ Kittayissāmi Abhikkantataro cando Apamādo Vipayutto Supasanno Supaṭipanno Sammapadhānaṃ Apativattiyo Adhipatipaccayo Supatitṭhito Apaṭipuggalo Vipatīsāro Supatipatti Pakamo Paṭikamo Hetukamo Akamati Pakamati Paṭikamati Yathākkamaṃ Pakosati Paṭikosati Anukosati Akosati Akuddho Atikodho Dhanakīto Vikayo Anukayo Pagaho Vigaho Anugaho Nigato Candagāho Diṭṭhigāho Pajoto Vijotati Ujoto Kataññū

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	109
	Viññū (Rū)	Viñū	
	Paññāṇaṃ (Rū)	Paññāṇaṃ	
	Viññāṇaṃ (Rū)	Viññāṇaṃ	
	Anuññā (Rū)	Anuññā	
	Manuññā (Rū)	Manuññā	
	Samaññā (Rū)	Samaññā	
	Avassayo (Rū)	Avassayo	
	Nissayo (Rū)	Nissayo	
	Samussayo (Rū)	Samussayo	
	Vissuto (Rū)	Visuto	
	Bahussuto (Rū)	Bahussuto	
	Assavo (Rū)	Assavo	
	Passambhanto (Rū)	Passambhanto	
	Vissambhati (Rū)	Vissambhati	
	Aṭṭassaro (Rū)	Aṭṭassaro	
	Vissarati (Rū)	Vissarati	
	Anussarati (Rū)	Anussarati	
	Avisajjanto (Rū)	Avisajjanto	
	Abhikkantataro (Rū)	Abhikkantataro	
	Paricajanto (Rū)	Paricajanto	
	Mittadduno (Rū)	Mittadduno	
	Kusalattikaṃ (Rū)	Kusalattikaṃ	
	Hetuttikaṃ (Rū)	Hetuttikaṃ	
	Lokattayaṃ (Rū)	Lokattayaṃ	
	Bodhittayaṃ (Rū)	Bodhittayaṃ	
	Ratanattayaṃ (Rū)	Ratanattayaṃ	
	Vatthuttayaṃ (Rū)	Vatthuttayaṃ	
	Ekattiṃsa (Rū)	Ekattiṃsa	
	Dvattiṃsa (Rū)	Dvattiṃsa	
	Catuttiṃsa (Rū)	Catuttiṃsa	
	Silabbataṃ (Rū)	Silabbataṃ	
	Sibbato (Rū)	Sibbato	
	Sappitiko (Rū)	Sappitiko	
	Punappunaṃ (Rū)	Punappunaṃ	
	Ukkaṃso (Rū)	Ukkaṃso	
	Duccaritaṃ (Rū)	Duccaritaṃ	
	Nikkaṅkho (Rū)	Nikkaṅkho	
	Uggataṃ (Rū)	Uggataṃ	
	Duccaritaṃ (Rū)	Duccaritaṃ	
	Nijjaṭṭhaṃ (Rū)	Nijjaṭṭhaṃ	
	Uññātaṃ (Rū)	Uññātaṃ	
	Uṇṇati (Rū)	Uṇṇati	
	Uttaro (Rū)	Uttaro	
	Niddaro (Rū)	Niddaro	
	Unnato (Rū)	Unnato	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 110
	Duppāṇṇo (Rū) Dubbalo (Rū) Nimmalo (Rū) Uyyutto (Rū) Dullabho (Rū) Ussāho (Rū) Nibbatto (Rū) Dussaho (Rū) Nissāro (Rū) Takkaro (Rū) Catukkaṃ (Rū) Catuddisaṃ (Rū) Catuppādo (Rū) Catubbidhaṃ (Rū) Catussālaṃ (Rū) Chabbassāni (Rū) Channavuti (Rū) Chappadikā (Rū) Chabbassāni (Rū) Sappuriso (Rū) Miyyati (Rū) Suyyati (Rū) Abhibhuyya (Rū) Viceyya (Rū) Dheyyaṃ (Rū) Neyyaṃ (Rū) Seyyo (Rū) Jeyyo (Rū) Veyyākaraṇo (Rū) Etto (Rū) Ettāvatā (Rū) Jaccanto (Rū) Vippallāso (Rū) Saṇṇāyo (Rū) Yajjevaṃ (Rū) Appekacce (Rū) Appekadā (Rū)	Dupaṇṇo Dulabho Nimalo Uyutto Dubalo Usāho Nibatto Dusaho Nisāro Takaro Catukaṃ Catudisaṃ Catupādo Catubidhaṃ Catusālaṃ Chakaṃ Chanavuti Chapadikā Chavassāni Sapuriso Miyati Suyati Abhibhuya Viceya Dheyyaṃ Neyyaṃ Seyo Jeyo Veyākaraṇo Eto Ettāvatā Jāti anto Vipali āso Sani āyo Yadi evaṃ Api ekacce Api ekadā
29. 42. Vagge ghosāghosānaṃ tatiyapaṭhamā.	Esevacajjhānaphalo (Ka) Yatratṭhitaṃ (Rū) Pabbatamuddhaniṭṭhito (Ka) Cattāriṭṭhānāni (Ka) Paggharati (Rū) Uggharati (Rū) Dugghoso (Rū)	Eso eva ca jhāna phalo Yatratṭhitaṃ Pabbata muddha niṭṭhito Cattāri ṭhānāni Pagharati Ugharati Dughoso

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	111
	Nigghoso (Rū) Ugghoseti (Rū) Pathamajjhānaṃ (Rū) Abhiijhāyati (Rū) Viddhaṃseti (Rū) Niddhano (Rū) Vibbhanto (Rū) Dubbhikkhaṃ (Rū) Nibbhayaṃ (Rū) Āsabbhaṃ (Rū) Akkhamo (Rū) Jātikkhette (Rū) Dhatukkhobho (Rū) Setacchattaṃ (Rū) Sabbacchinnāṃ (Rū) Vicchinnāṃ (Rū) Jambucchaya (Rū) Thalattaṃ (Rū) Nīthitaṃ (Rū) Garuttaniyo (Rū) Yasatthero (Rū) Madhupphanitaṃ (Rū) Pañcakkhandha (Rū) Rupakkandha (Rū) Ayukkhayo (Rū)	Nighoso Ughoseti Pathamajjhānaṃ Abhiijhāyati Vidhaṃseti Nidhano Vibhanto Dubhikkhaṃ Nibhayaṃ Āsabhaṃ Akkhamo Jōtikkhette Dhatukhobho Setachattaṃ Sabbachinnāṃ Vichinnāṃ Jambuchaya Thalattaṃ Nīthitaṃ Garuthaniyo Yasathero Madhupphanitaṃ Pañcakkhandha Rupakkandho Ayukhayo	
30. 58. Aṃ (pg. ..0003) byañjane niggaḥitaṃ.	Evaṃvutte (Ka) Taṃsādhūti (Ka) Ekaṃsamayaṃ (Rū) Aggimva sandhamāṃ (Rū)	Evaṃvutte Taṃ sādhu iti Ekaṃ samayaṃ Aggim va sandhamāṃ	
31. 49. Vaggantaṃ vā vagge.	Tanniccutaṃ (Ka) Dhammañcare (Ka) Cirappavāsīm (Ka) Santantassamaṇaṃhoti (Ka) Taṅkāruṇikaṃ (Ka) Evaṅkhobhikkhave (Ka) Taṇhaṅkaro (Rū) Ranañjaho (Rū) Saṇḍhito (Rū) Jutindharo (Rū) Sammato (Rū) Taṅkaro (Rū) Taṅkhaṇaṃ (Rū)	Taṃ niccutaṃ Dhammaṃ care Ciraṃ pavāsīm Santaṃ tassa maṇaṃ hoti Taṃ kāruṇikaṃ Evaṃ kho bhikkhave Taṇhaṅkaro Raṇaṃjaro Saṇḍhito Jutindharo Sammato Taṃ karo Taṃ khaṇaṃ	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	112
	Saṅgaho (Rū) Taṅghataṃ (Rū) Tañchannaṃ (Rū) Tañjātaṃ (Rū) Taññāṇaṃ (Rū) Taṇḍhānaṃ (Rū) Taṇḍahati (Rū) Tantanoti (Rū) Tanthiraṃ (Rū) Tandānaṃ (Rū) Tandhanaṃ (Rū) Tampatto (Rū) Tamphalaṃ (Rū) Tesambodho (Rū) Sambhūto (Rū) Tammittaṃ (Rū) Kiṃkato (Rū) Dātuṅgato (Rū) Paṭisallīno (Rū) Sallakkhaṇā (Rū) Sallekko (Rū) Sallāpo (Rū) Pulliṅgaṃ (Rū)	Saṅgaho Taṃ ghataṃ Taṃ channaṃ Taṃ jātaṃ Taṃ ñāṇaṃ Taṃ ṭhānaṃ Taṃ ḍahati Taṃ tanoti Taṃ thiraṃ Taṃ dānaṃ Taṃ dhanam Taṃ patto Taṃ phalaṃ Tesam bodho Sambhūto Taṃ mittaṃ Kiṃ kato Dātuṃ gato Paṭi saṃlīno Saṃ lakkhaṇā Saṃ lekko Saṃ lāpo Puṃ liṅgaṃ	
32. 50. Ehe ñaṃ.	Paccattaññeva (Ka) Taññeva (Ka) Evañhivo (Ka) Tañhitassa (Ka) Saññogo (Ka) Saññuttaṃ (Ka) Saññojanaṃ (Rū) Saññato (Rū) Saññācīkāya (Rū) Yaññadeva (Rū) Anantarikaññamāhu (Rū)	Paccattaṃ eva Taṃ eva Evaṃ hi vo Taṃ hi tassa Saṃ yogo Saṃ yuttaṃ Saṃ yojanaṃ Saṃ yato Saṃyācīkāya Yaṃyadeva Anantarikaṃ ya māhu	
33. 51. Sa ye ca.			
34. 52. Madā sare.	Tamahaṃbrūmibrāhmaṇaṃ (Ka) Etadavoca satthā (Ka) Yamā hu (Rū) Dhanameva (Rū) Kimetaṃ (Rū) Ninditumarahati (Rū) Tadaniccaṃ (Rū) Tadanattā (Rū)	Taṃ ahaṃ brūmi bāhmaṇaṃ Etaṃ avoca satthā Yaṃ āhu Dhanaṃ eva Kiṃ etaṃ Nindituṃ arahati Taṃ aniccaṃ Taṃ anattā	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	113
	Etadevaṃ (Rū)	Etaṃ evaṃ	
35. 34. Ya va ma da na ta ra lā cāgamā.	Nayimassavijjā (Ka) Yathāyidaṃcittāṃ (Ka) Nigībhantāvudikkhati (Ka) Sittātelanumessati (Ka) Asittāte garumessati (Ka) Asso bhadro kasāmiva (Ka) Sammādaññāvimuttānaṃ (Ka) Attadatthamabhiññāya (Ka) Ciraṃ nāyati (Ka) Itonāyati (Ka) Manasādaññāvimuttānaṃ (Ka) Yasmātiha bhikkhave (Ka) Tasmātiha bhikkhave (Ka) Ajjatagge pāṇupetaṃ (Ka) Sabbhireva samāsetha (Ka) Āraggeriva sāsapo (Ka) Sāsaporiva āragge (Ka) Chaḷabhiññā (Ka) Saḷāyatanaṃ (Ka) Cirappavāsīṃ (Ka) Sadatthapasutosiyā (Ka) Sugato (Ka) Yathāyeva (Rū) Evaṃmāyidaṃ (Rū) Māyevaṃ (Rū) Tayidaṃ (Rū) Taṃyeva (Rū) Nayidaṃ (Rū) Nayimāni (Rū) Navayimedhammā (Rū) Buddhānaṃyeva (Rū) Santiyeva (Rū) Bodhiyāyeva (Rū) Satiyeva (Rū) Pathavīyeva (Rū) Dhātuyeveva (Rū) Tesuyeveva (Rū) Soyeveva (Rū) Pāṭiyekkaṃ (Rū) Viyañjanā (Rū) Vīyākāsi (Rū) Byākāsi (Rū) Pariyantaṃ (Rū)	Na imassa vijjā Yathā idaṃ cittaṃ Migībhantā udikkhati Sittā te laku essati Asittāte garu essati Asso bhadro kasā eva Sammā aññā vimuttānaṃ Atta atthaṃ abhiññāya Ciraṃ āyati Ito āyati Manasā aññā vimuttānaṃ Yasmā iha bhikkhave Tasmā iha bhikkhave Ajja agge pāṇnupetaṃ Sabbhi eva samāsetha Āragge iva sāsapo Sāsapo iva āragge Cha abhiññā Cha āyatanaṃ Cirampavāsīṃ Sakattha pasuto siyā Sugado Yathā eva Evaṃ mā idaṃ Mā evaṃ Taṃ idaṃ Taṃ eva Na idaṃ Na imāni Nava ime dhammā Buddhānaṃ eva Santi eva Bodhiyāeva Sati eva Pathavī Eva Dhātu eva Tesu eva So eva Pāṭi ekkam Viañjanā (Byañjanā) Vi akāsi Vi akāsi Pari antaṃ	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	114
	Pariyādānaṃ (Rū)	Pari ādānaṃ	
	Pariyuṭṭhānaṃ (Rū)	Pari uṭṭhānaṃ	
	Pariyesati (Rū)	Pari esati	
	Pariyosānaṃ (Rū)	Pari osānaṃ	
	Nīyāyogo (Rū)	Ni āyogo	
	Tivaṅgulaṃ (Rū)	Ti aṅgulaṃ	
	Tivaṅgikam (Rū)	Ti aṅgikam	
	Bhūvādayo (Rū)	Bhū ādayo	
	Pavuccati (Rū)	Pa uccati	
	Pāguṇṇavujutā (Rū)	Pāguṇṇa ujutā	
	Idhamāhu (Rū)	Idha āhu	
	Ākāsemahipūjaye (Rū)	Ākāse abhi pūjaye	
	Ekamekassa (Rū)	Ekaṃ ekassa	
	Yenamidhekacce (Rū)	Yena idha ekacce	
	Āsatimeva (Rū)	Āsati eva	
	Udaggo (Rū)	U aggo	
	Udayo (Rū)	U ayo	
	Udapādi (Rū)	U apādi	
	Udāhaṭaṃ (Rū)	U āhaṭaṃ	
	Udīritaṃ (Rū)	U īritaṃ	
	Udīrito (Rū)	U īrito	
	Udeti (Rū)	U eti	
	Sakideva (Rū)	Sakiṃeva	
	Sakadāgāmī (Rū)	Sakiṃ āgāmī	
	Kenacideva (Rū)	Kenaci eva	
	Kiñcideva (Rū)	Kiñci eva	
	Kismiñcideva (Rū)	Kismiñci eva	
	Kocideva (Rū)	Koci eva	
	Sammadattho (Rū)	Samma attho	
	Sammadakkhāto (Rū)	Samma akkhāto	
	Sammadeva (Rū)	Sammā eva	
	Yāvadattaṃ (Rū)	Yāva atthaṃ	
	Yāvadeva (Rū)	Yāva eva	
	Tāvadeva (Rū)	Tāva eva	
	Panadeva (Rū)	Puna eva	
	Yadatthaṃ (Rū)	Yaṃ atthaṃ	
	Tadatthaṃ (Rū)	Taṃ atthaṃ	
	Yadantarā (Rū)	Yaṃ antarā	
	Tadantarā (Rū)	Taṃ antarā	
	Tadaṅgavimutti (Rū)	Taṃ aṅgavimutti	
	Etadatthaṃ (Rū)	Etaṃ atthaṃ	
	Bahudevarattiṃ (Rū)	Bahueva rattim	
	Anudevabhayaṃ (Rū)	Ahu eva bhayaṃ	
	Nirantaraṃ (Rū)	Ni antaraṃ	
	Nirālayo (Rū)	Ni ālayo	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	115
	Nirindhano (Rū) Nirīhakaṃ (Rū) Niruttaro (Rū) Nirojaṃ (Rū) Duratikkamo (Rū) Durāgataṃ (Rū) Duruttaṃ (Rū) Duruttaṃ (Rū) Pāturahosi (Rū) Pāturaheṣuṃ (Rū) Punarāgaccheyya (Rū) Punaruttaṃ (Rū) Punareva (Rū) Punareti (Rū) Dhīratthu (Rū) Pātarāso (Rū) Caturaṅgikaṃ (Rū) Caturārakkhā (Rū) Caturiddhipāda paṭilābho (Rū) Caturaghanittaraṇatthaṃ (Rū) Bhatturatthe (Rū) Vuttiresā (Rū) Pathavīdhāturaṃvecā (Rū) Nakkhattarājārivatāraṇāṇaṃ (Rū) Vijjurivabbhakūṭe (Rū) Chalāyatanaṃ (Rū) Chalaṅgaṃ (Rū)	Ni indhano Ni īhakaṃ Ni uttaro Ni ojaṃ Du atikkamo Du āgataṃ Du āgataṃ Du uttaṃ Pātu ahosi Pātu aheṣuṃ Puna āgaccheyya Puna uttaṃ Puna eva Puna eti Dhī atthu Pāta āso Catu aṅgikaṃ Catu ārakkhā Catu iddhipāda paṭilābho Catu ogha nittaraṇatthaṃ Bhattu atthe Vutti esā Pathavīdhāta eva esā Nekkhattarājā iva tāraṇāṇaṃ Vijjuiva abbhakūṭe Cha āyatanaṃ Cha aṅgaṃ	
36. 47. Kvaci o byañjane.	Atippagokho (Ka) Parosahassaṃ (Ka) Parasataṃ (Rū)	Atippa kho (Atippagakho) Para sahassaṃ Para satam	
37. 57. Niggahitañca.	Cakkhumudapādi (Ka) Avaṃsiro (Ka) Yāvañcidha bhikkhave (Ka) Aṇumthūlāni (Ka) Paccesati (Ka) Taṃsampayuttā (Rū) Taṃ sabhāvo (Rū)	Cakkhu udapādi Ava siro Yāvaca idha bhikkhave Aṇu thūlāni Viccesati Ta sampayuttā Ta sabhāvo	
38. 53. Kvaci lopam.	Tāsāhaṃ (Ka) Vidūnaggamīti (Ka) Ahameva (Ka) Etamatthaṃ (Ka)	Tāsam aham Vidūnam aggam iti Aham eva Etaṃ atthaṃ	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	116
	Tassadāsahaṃ (Rū) Tathāgataḥaṃ (Rū) Evāhaṃ (Rū) Kyāhaṃ (Rū)	Tassa adāsiṃ ahaṃ Tathāgataṃ ahaṃ Evaṃ ahaṃ Kiṃ ahaṃ	
39. 54. Byañjane ca.	Ariya saccānadassanaṃ (Ka) Etaṃbuddhānasāsaṃ (Ka) Sāratto (Rū) Sārāgo (Rū) Sārambho (Rū) Avasāhāro (Rū) Cirappavāsiṃ (Rū) Gantukāmo (Rū) Gantumano (Rū)	Ariya saccānaṃ dassanaṃ Etaṃ buddhānaṃ sāsaṃ Saṃ ratto Saṃ rāgo Saṃ rambho Avasaṃ hāro Ciraṃ pavāsiṃ Gantuṃ kāmo Gantuṃ mano	
40. 55. Paro vā saro.	Abhinandatisubhāsitaṃ (Ka) Uttattaṃva (Ka) Yathābijaṃva (Ka) Yathādhaññaṃva (Ka) Kinti (Rū) Cakkaṃva (Rū) Kalindāni (Rū) Kindāni (Rū) Tvamsi (Rū) Idampi (Rū) Uttarimpi (Rū) Dātumpi (Rū) Sadisaṃva (Rū)	Abhinandaṃ iti subhāsitaṃ Uttattaṃ iva Yathābijaṃ iva Yathādhaññaṃ iva Kiṃ iti Cakkaṃ iva Kaliṃ idāni Kiṃ idāni Tvam asi Idaṃ api Uttariṃ api Dātuṃ api Sadisaṃ eva	
41. 56. Byañjano ca visañño.	Evamsateāsavā (Ka) Pupphaṃsā uppajjati (Ka) Agyāgāraṃ (Ka) Paṭisandhāravutyassa (Ka)	Evaṃ assa te āsavā Pupphaṃ assā uppajjati Aggi āgāraṃ Paṭisandhāravutti assa	
42. 32. Gosare puthassāgamo kvaci.	Puthageva (Ka)	Putha eva	
43. 33. Pāssa canto rasso.	Pageva vutyassa (Ka)	Pāeva vutyassa	
44. 24Abbho abhi.	Abbhudīritaṃ (Ka) Abbhuggacchati (Ka) Abbhakhānaṃ (Rū) Abbhuggato (Rū) Abbhokāso (Rū)	Abhi udīritaṃ Abhi uggacchati Abhi akkhānaṃ Abhi uggato Abhi okāso	
45. 25. Ajjho adhi.	Ajjhokāse (Ka)	Adhi okāse	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	117
	Ajjhāgamā (Ka) Ajjhūpagato (Rū) Ajjhogāhitvā (Rū)	Adhi āgamā Adhi upagato Adhi ogāhitvā	
46. 26. Te na vā ivaṇṇe.	Abhicchitaṃ (Ka) Adhīritaṃ (Ka)	Abhi icchitaṃ Adhi īritaṃ	
47. 23. Atissa cantassa.	Atisigaṇo (Ka) Atīritaṃ (Ka) Itīdaṃ (Rū) Patīti (Rū)	Ati isigaṇo Ati īritaṃ Iti idaṃ Pati iti	
48. 43. Kvaci (pg. ..0004) paṭi patissa.	Paṭiggidātabbo (Ka) Paṭihaññati (Ka)	Patiaggi dātabbo Pati haññati	
49. 44. Puthassu byañjane.	Puthujjano (Ka) Puthubhūtaṃ (Ka) Manuññaṃ (Ka)	Putha jano Putha bhūtaṃ Mano aññaṃ	
50. 45. O avassa.	Andhakārena onaddho (Ka) Okāso (Rū) Ovadati (Rū) Osānaṃ (Rū)	Andhakārena avanaddho Avakāso Ava vadati Ava sānaṃ	
51. 59. Anupadiṭṭhānaṃ vuttayogato.	Pāpanaṃ (Ka) Parāyanaṃ (Ka) Upāyanaṃ (Ka) Upāhanaṃ (Ka) Nyāyogo (Ka) Nirupadhi (Ka) Anubodho (Ka) Duvūpasantaṃ (Ka) Suvūpasantaṃ (Ka) Dvālayo (Ka) Svālayo (Ka) Durākhyātaṃ (Ka) Svākhyāto (Ka) Udīritaṃ (Ka) Samuddiṭṭhaṃ (Ka) Viyaggaṃ (Ka) Vijjhaggaṃ (Ka) Vijjaggaṃ (Ka) Vyaggaṃ (Ka) Avayāgamaṃ (Ka)	Pa āpanaṃ Paraṃ āyanaṃ/Paraṃ ayanaṃ/ Para ayanaṃ Upa āyanaṃ/Upa ayanaṃ Upa āhanaṃ Ni āyogo Ni upadhi Anubodho Du upsasantaṃ Su upasanto Du ālayo Su ālayo Du ākhyātaṃ Su ākhyāto U īritaṃ Saṃ uddiṭṭhaṃ Vi aggaṃ Vi adhiaggaṃ Vijjā aggaṃ Vi aggaṃ Ava āgamaṃ	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	118
	Anveti (Ka) Anupaghāto (Ka) Anacchariyaṃ (Ka) Pariyesanā (Ka) Parāmāso (Ka) Pariggaho (Ka) Paggaho (Ka) Pakkamo (Ka) Parakkamo (Ka) Nikkamo (Ka) Nikkasāvo (Ka) Nillayanaṃ (Ka) Dullayanaṃ (Ka) Dubbhikkhaṃ (Ka) Dubbuttaṃ (Ka) Sandiṭṭhaṃ (Ka) Duggato (Ka) Viggaho (Ka) Niggato (Ka) Abhikkamo (Ka) Payirudāhāsi (Rū) Kayirassa (Rū) Bavhābādho (Rū) Anabhineyyaṃ (Rū) Tadamināvijānātha (Rū)	Anu eti Anu upaghāto Ana acchariyaṃ/Anu acchariyaṃ Pari esanā Para āmāso Pari gaho Pa gaho Pa kamo Para kamo Nikamo Nikasāvo Nilayanaṃ Dulayanaṃ Dubbhikkhaṃ Duvuttaṃ Saṃdiṭṭhaṃ Dugato Vigaho Nigato Abhikamo Pariyudāhāsi Ariyassa Bahvābādho Na abhineyyaṃ Taṃ iminā vijānātha	
SANDHI SAMBANDHA PADACCHEDAṀ NIṬṬHIAM			

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I.T.B.M.U

Collected and compiled by Nhu Lien from translation by Ven.
Nandisena, with the help of Ven. Adiccavaṃsa, Ven.
KusalaGuna, Rev. Shi Chuan Deng

APPENDIX I

COMBINATION WORDS AND SEPARATION WORDS OF SANDHIKAPPA

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)
10. 12. Pubbamadhoṭṭhitamassara m̐ sarena viyojaye.	Tatrāyamādi (Ka) ¹	Tatra ayaṃ ādi
11. 14. Naye paraṃ yutte.	Tatrābhiratimiccheyya (Ka)	Tatra abhiratiṃ iccheyya
12. 13. Sarā sare lopaṃ.	Nohetaṃ bhante (Ka) Sametāyasmā (Ka) Lokaggapuggalo (Rū) ² Paññindriyaṃ (Rū) Tīṇimāni (Rū) Bhikkhunovādo (Rū) Mātupaṭṭhānaṃ (Rū) Abhibhāyatanāṃ (Rū) Dhanāmatthi (Rū) Sabbeva (Rū) Tayassudhammā (Rū) Asantettha na dissanti (Rū)	Nohi etaṃ bhante Sametu āyasmā Loka aggapuggalo Paññā indriyaṃ Tīṇi imāni Bhikkunī ovādo Mātu upaṭṭhānaṃ Abhibhū āyatanāṃ Dhanā me atthi Sabbe eva Tayo assu dhammā Asanto ettha na dissanti
13. 15. Vā paro asarūpo.	Cattāro me (Ka) Kinnumāva (Ka) Pañcindriyāni (Ka) Yassadāni (Rū) Saññāti (Rū) Chāyāva (Rū) Itipi (Rū) Assamaṇīsi (Rū) Cakkhundriyaṃ (Rū) Akataññūsi (Rū) Ākāseva (Rū) Tesi (Rū) Vandehaṃ (Rū) Sohaṃ (Rū) Vasaloti (Rū) Moggallānosi bījako (Rū) Kathāvakā (Rū) Pātova (Rū)	Cattāro ime Kinnu imāva Pañca indriyāni Yassa idāni Saññā iti Chāyā iva Iti api Assamaṇī asi Chakku indriyaṃ Akataññū asi Ākāse iva Te asi Vande ahaṃ So ahaṃ Vasalo iti Moggallāno asi bījako Kathā evakā Pāto eva

¹ (Ka)=Kaccāyana

² (Rū)=Rūpasiddhi

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 103
14. 16. Kvacāsavaṇṇaṃ lutte.	Saṅkhyamnopeti (Ka) Bandhusseva (Ka) Thatūpamaṃ (Ka) Upekkhati (Rū) Upeto (Rū) Avecca (Rū) Jinertaṃ (Rū) Canodayo (Rū) Yathodake (Rū)	Saṅkhyam na upe ti Bandhussa iva Tathā upamaṃ Upa ikkhati Upa ito Ava icca Jina īritaṃ Canda udayo Yathā udake
15. 17. Dīghaṃ.	Saddhīdhavittaṃ (Ka) Anāgārehicūbhayaṃ (Ka) Pañcahupāliāṅgehi (Ka) Natthaññaṃkiñci (Ka) Tatrāyaṃ (Rū) Buddhānussati (Rū) Sātthikā (Rū) Paññavāssa (Rū) Tadāhaṃ (Rū) Yānidhabhūtāni (Rū) Gacchāmīti (Rū) Atīto (Rū) Kikīva (Rū) Bahūpakāraṃ (Rū) Madhūdakaṃ (Rū) Sūpadhāritaṃ (Rū) Yopāyaṃ (Rū) Idānāhaṃ (Rū) Sacāyaṃ (Rū) Appassutāyaṃ (Rū) Itarītareṇa (Rū) Kammūpanissayo (Rū) Rattūparato (Rū) Vi upasamo (Rū)	Saddhā idha vittaṃ Anāgārehi ca ubhayaṃ Pañcahi upāli āṅgehi Natthi aññaṃ kiñci Tatra ayaṃ Buddhānussati Sa atthikā Paññavā assa Tadā ahaṃ Yāni idha bhūtāni Gacchāmi iti Ati ito Kikī iva Bahu upakāraṃ Madhu udakaṃ Sa Upa Dārikaṃ Yo pi ayaṃ Idāni ahaṃ Sace ayaṃ Appassuto ayaṃ Itara itareṇa Kamma uppanissayo Ratti upparato Vūpasamo (Rū)
16. 18. Pubbo ca.	Kiṃsūdhavittaṃ (Ka) Sādhūti (Ka) Itissa muhuttampi (Ka) Lokassāti (Rū) Devāti (Rū) Vītipatanti (Rū) Vītināmenti (Rū) Saṃghāṭīpi (Rū)	Kiṃsu idha vittaṃ Sādhū iti Iti assa muhuttampi Lokassa iti Deva iti Vi ati patanti Vi ati nāmenti Saṃghāṭi api

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 104
	Jīvitahetūpi (Rū) Vijjūva (Rū)	Jīvitahetu api Vijju iva
17. 19. Yamedantassādeso.	Myāyaṃdhammo (Ka) Tyāhaṃ (Ka) Tyassa (Ka) Nenāgatā (Ka) Itinettha (Ka) Pabbatyāhaṃ (Rū) Yassa (Rū)	Me ayaṃ dhammo Te ahaṃ Te assa Ne anāgatā Iti ne ettha Pabba te ahaṃ Ye assa
18. 20. Vamodudantānaṃ.	Athakhvassa (Ka) Svassa (Ka) Bahvābādho (Ka) Vatthvettha vihitāṃ niccaṃ (Ka) Cakkhāpāthamāgacchati (Ka) Yāvatakvassakāyo (Rū) Tāvatakvassabyāmo (Rū) Kvattho (Rū) Ahaṃkhvajja (Rū) Yvāyaṃ (Rū) Sveva (Rū) Yatvādhikaraṇaṃ (Rū) Anvaddhamāsaṃ (Rū) Anveti (Rū) Svākāro (Rū) Dvākāro (Rū) Pātvākāsi (Rū) Natveva (Rū) Svāgataṃ (Rū)	Athakho assa So assa Bahu ābādho Vatthu ettha vihitāṃ niccaṃ Cakkhu apāthaṃ āgacchati Yāvatako assa kāyo Tāvatako assa byāmo Ko attho Ahaṃ kho ajja Yo ayaṃ So eva Yato adhikaraṇaṃ Anu addhamāsaṃ Anu eti Su ākāro Du ākāro Pātu akāsi Natu eva Su āgataṃ
19. 22. Sabbo caṃ ti.	Iccetaṃkusalaṃ (Ka) Iccassavacanīyaṃ (Ka) Paccuttaritvā (Ka) Accantaṃ (Rū) Accodātā (Rū) Paccayo (Rū) Pacceti (Rū) Iccādi (Rū)	Iti etaṃ kusalaṃ Iti assa vacanīyaṃ Paṭi uttaritvā Ati antaṃ Ati odātā Pati ayo Pati eti Iti ādi
20. 27. Do dhassa ca.	Ekamidāhaṃ (Ka) Sāhudassanariyānaṃ Sugato (Ka) Dukkaṭaṃ (Ka)	Ekaṃ ida ahaṃ Sādhū dassaṇaṃ ariyānaṃ Sugado Dukkataṃ

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 105
	Gandhabbo (Ka) Atrajo (ka) Kulūpako (Ka) Mahāsālo (Ka) Gavajo (Ka) Kubbato (Ka) Sake (Ka) Niyamputtaṃ (Ka) Niyako (Ka) Bhacco (Ka) Nippatti (Ka) Nikkhamati (Ka) Bhadro (Nīti ³) Nighaṇḍu (Nīti) Pasenadi (Nīti) Paṇṇatti (Nīti) Paṇṇāsaṃ (Nīti) Paṇṇavīsati (Nīti) Panidhānaṃ (Nīti) Paṇidhi (Nīti) Taluno (Nīti) Āvudhaṃ (Nīti) Dīghāvukumāro (Nīti) Sīhaḷo (Nīti) Sadatthapasuto (Nīti) Cirappavāsinaṃ (Nīti) Vanampati (Nīti) Paccavekkhanā (Nīti) Kāpaṇṇaṃ (Nīti)	Gantabbo Attajo Kulūpago Mahāsāro Gavayo Kuvvato Saye Nijamputtaṃ Niyato Bhatto Nippatti Nikkamati Bhaddo Nikhaṇḍu Pasenaji Paṇṇatti Paṇṇāsaṃ Pañcavīsati Panidhānaṃ Panidhi Taruṇo Āyuhama Dīghāyukumāro Sīhalo Sakatthapasuto Cirampavāsinaṃ Vanappati Paccavekkhanā Kāpaṇṇaṃ
21. 22. Ivaṇṇo yaṃ navā.	Paṭṭisandhāravutyassa (Ka) Sabbāvityānubhūyate (Ka) Pañcahaṅgehi (Ka) Byañjanaṃ (Rū) Byākato (Rū)	Paṭṭisandhāravutti assa Sabbāvitti anubhūyate Pañcahi aṅgehi Vi añjanaṃ Vi ākato
22. 28. Evādisa ri pubbo ca rasso.	Yathariva (Ka) Tathariva (Ka)	Yathāeva Tathāeva

³ Nīti = Saddaniti

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 106
23. 36. Sarā pakati byañjane.	Manopubbaṅgamā dhammā (Ka) Manopubbaṅgamā dhammā (Ka) Pamādomaccunopadaṃ (Ka) Tiṇṇopāraṅgatoahu (Ka) Accayo (Ka) Paccayo (Ka)	Manopubbaṅgamā dhammā Manopubbagamā dhammā Pamādo maccuno padaṃ Tiṇṇo pāraṅgato ahu Accayo Paccayo
24. 35. Sare kvaci.	Koimaṃpathaviṃ (Ka) Katamācānanda aniccasaññā (Rū) Katamācānada ādīnavasaññā (Rū) Sāriputtaidhekacco (Rū) Sakkādevīti (Rū) Namote Buddha vīratthu (Rū)	Ko imaṃ pathaviṃ Katamā ca ānanda aniccasaññā Katamā ca ānada ādīnavasaññā Sāriputta idha ekacco Sakkā devī iti Namo te Buddha vīra atthu
25. 37. Dīghaṃ.	Sammādhammaṃvipassato (Ka) Evaṃgāmemunīcare (Ka) Khantīparamaṃ tapo titikkhā (Ka) Tyāssapahinnā (Rū) Tyāssapahinnā Svāssa (Rū) Svāssa Madhuvāmaññatibālo (Rū) Namaṅkū bhavissāmi (Rū) Svākkhāto (Rū) Kāmato jāyati soko (Rū) Ujūca (Rū) Suhujūca (Rū) Anūpaghāto (Rū) Dūrakkhaṃ (Rū) Dūramaṃ (Rū) Surakkhaṃ (Rū) Dūbharatā (Rū)	Samma dhammaṃ vipassato Evaṃ gāme muni care Khanti paramaṃ tapo titikkhā Tyassapahinnā Te assa pahinnā Svassa So assa Madhuva maññati bālo Na maṅku bhavissāmi Svakkhāto Kāmato jāyati soko Ujuca Suhujuca Anupaghāto Durakkhaṃ Duramaṃ Surakkhaṃ Dubharatā
26. 38. Rassam.	Bhovādīnāmaso (Ka) Yathābhāviguṇenaso (Ka) Jīvitamappamāyu (Ka) Yiṭṭhaṃvanutaṃvaloke (Ka) Yadivāsāvako (Rū) Puggaladhammasāte (Rū)	Bhovādīnāmaso Yathābhāvīguṇenaso Jīvitaṃ appaṃ āyu Yiṭṭhaṃvā hutaṃvā loke Yadivā sāvako Puggalādharmasāte
27. 39. Lopaṇca tatrākāro.	Sasīlavā (Ka) Sapaññavā (Ka) Esadhammo (Ka) Savekāśāvarahati (Ka) Samānakāmopi bhavēyya (Ka)	So sīlavā So paññavā Eso dhammo So ve kāśāva marahati So māna kāmopi bhavēyya

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 107
	Savemuni jātibhayaṃ (Ka) Esakho bhyantiṃ kāhiti (Rū) Sagantvāna nivattati (Rū)	Eso kho vyantiṃ kāhiti So ve muni jātibhayaṃ So gantvāna nivattati
28. 40. Para dvebhāvo ṭhāne.	Idhappamādo (Ka) Pabbajjaṃkittayissāmi (Ka) Abhikkantataro cando (Ka) Appamādo (Rū) Vipayutto (Rū) Suppasanno (Rū) Suppaṭipanno (Rū) Sammappadhānaṃ (Rū) Appativattiyo (Rū) Adhippatipaccayo (Rū) Suppaṭiṭṭhito (Rū) Appaṭipuggalo (Rū) Vippaṭisāro (Rū) Suppatipatti (Rū) Pakkamo (Rū) Paṭikkamo (Rū) Hetukkamo (Rū) Akkamati (Rū) Pakkamati (Rū) Paṭikkamati (Rū) Yathākkamaṃ (Rū) Pakkosati (Rū) Paṭikkosati (Rū) Anukkosati (Rū) Akkosati (Rū) Akkuddho (Rū) Atikkodho (Rū) Dhanakkīto (Rū) Vikkayo (Rū) Anukkayo (Rū) Paggaho (Rū) Viggaho (Rū) Anuggaho (Rū) Niggato (Rū) Candaggāho (Rū) Diṭṭhiggāho (Rū) Pajjoto (Rū) Vijjotati (Rū) Ujjoto (Rū) Kataññū (Rū) Viññū (Rū) Paññāṇaṃ (Rū)	Idhapamādo Pabbajjaṃ Kittayissāmi Abhikkantataro cando Apamādo Vipayutto Supasanno Supaṭipanno Sammappadhānaṃ Apativattiyo Adhipatipaccayo Supaṭiṭṭhito Apaṭipuggalo Vipaṭisāro Supatipatti Pakamo Paṭikamo Hetukamo Akamati Pakamati Paṭikamati Yathākkamaṃ Pakosati Paṭikosati Anukosati Akosati Akuddho Atikodho Dhanakīto Vikayo Anukayo Pagaho Vigaho Anugaho Nigato Candagāho Diṭṭhigāho Pajoto Vijotati Ujoto Kataññū Viññū Paññāṇaṃ

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda)	108
	Viññāṇaṃ (Rū)	Viññāṇaṃ	
	Anuññā (Rū)	Anuññā	
	Manuññā (Rū)	Manuññā	
	Samaññā (Rū)	Samaññā	
	Avassayo (Rū)	Avasayo	
	Nissayo (Rū)	Nisayo	
	Samussayo (Rū)	Samusayo	
	Vissuto (Rū)	Visuto	
	Bahussuto (Rū)	Bahusuto	
	Assavo (Rū)	Asavo	
	Passambhanto (Rū)	Pasambhanto	
	Vissambhati (Rū)	Visambhati	
	Aṭṭassaro (Rū)	Aṭṭasaro	
	Vissarati (Rū)	Visarati	
	Anussarati (Rū)	Anusarati	
	Avissajjanto (Rū)	Avisajjanto	
	Abhikkantataro (Rū)	Abhikantataro	
	Pariccajanto (Rū)	Paricajanto	
	Mittadduno (Rū)	Mittaduno	
	Kusalattikaṃ (Rū)	Kusalatikaṃ	
	Hetuttikaṃ (Rū)	Hetutikaṃ	
	Lokattayaṃ (Rū)	Lokatayaṃ	
	Bodhittayaṃ (Rū)	Bodhitayaṃ	
	Ratanattayaṃ (Rū)	Ratanatayaṃ	
	Vatthuttayaṃ (Rū)	Vatthutayaṃ	
	Ekattiṃsa (Rū)	Ekatim̐sa	
	Dvattiṃsa (Rū)	Dvatim̐sa	
	Catuttiṃsa (Rū)	Catutim̐sa	
	Sīlabbataṃ (Rū)	Sīlavataṃ	
	Sibbato (Rū)	Suvato	
	Sappītika (Rū)	Sapītika	
	Punappunaṃ (Rū)	Punapunaṃ	
	Ukkaṃso (Rū)	Ukaṃso	
	Duccaritaṃ (Rū)	Dukaraṃ	
	Nikkaṅkho (Rū)	Nikaṅkho	
	Uggataṃ (Rū)	Ugataṃ	
	Duccaritaṃ (Rū)	Ducaritaṃ	
	Nijjaṭṭhaṃ (Rū)	Nijaṭṭhaṃ	
	Uññātaṃ (Rū)	Uññātaṃ	
	Uṇṇati (Rū)	Uṇati	
	Uttaro (Rū)	Utarō	
	Niddaro (Rū)	Nidarō	
	Unnato (Rū)	Unato	
	Duppaṇṇo (Rū)	Dupaṇṇo	
	Dubbalo (Rū)	Dulabho	
	Nimmalo (Rū)	Nimalo	

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 109
	Uyyutto (Rū) Dullabho (Rū) Ussāho (Rū) Nibbatto (Rū) Dussaho (Rū) Nissāro (Rū) Takkaro (Rū) Catukkaṃ (Rū) Catuddisaṃ (Rū) Catuppādo (Rū) Catubbidhaṃ (Rū) Catussālaṃ (Rū) Chabbassāni (Rū) Channavuti (Rū) Chappadikā (Rū) Chabbassāni (Rū) Sappuriso (Rū) Miyati (Rū) Suyyati (Rū) Abhibhuyya (Rū) Viceyya (Rū) Dheyyaṃ (Rū) Neyyaṃ (Rū) Seyyo (Rū) Jeyyo (Rū) Veyyākaraṇo (Rū) Etto (Rū) Ettāvatā (Rū) Jaccanto (Rū) Vippallāso (Rū) Saññāyo (Rū) Yajjevaṃ (Rū) Appekacce (Rū) Appekadā (Rū)	Uyutto Dubalo Usāho Nibatto Dusaho Nisāro Takaro Catukaṃ Catudisaṃ Catupādo Catuvidhaṃ Catusālaṃ Chakaṃ Chanavuti Chapadikā Chavassāni Sapuriso Miyati Suyati Abhibhuya Viceya Dheyaṃ Neyyaṃ Seyo Jeyo Veyākaraṇo Eto Ettāvatā Jāti anto Vipali āso Sani āyo Yadi evaṃ Api ekacce Api ekadā
29. 42. Vagge ghosāghosānaṃ tatiyapaṭṭhamā.	Esevacajjhānaphalo (Ka) Yatraṭṭhitaṃ (Rū) Pabbatamuddhaniṭṭhito (Ka) Cattāriṭṭhānāni (Ka) Paggharati (Rū) Uggharati (Rū) Dugghoso (Rū) Nigghoso (Rū) Ugghoseti (Rū) Pathamajjhānaṃ (Rū) Abhijjhāyati (Rū)	Eso eva ca jhāna phalo Yatraṭṭhitaṃ Pabbata muddha niṭṭhito Cattāri ṭhānāni Pagharati Ugharati Dughoso Nighoso Ughoseti Pathamajjhānaṃ Abhijjhāyati

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 110
	Viddhamseti (Rū) Niddhano (Rū) Vibbhanto (Rū) Dubbhikkham (Rū) Nibbhayaṃ (Rū) Āsabbham (Rū) Akkhamo (Rū) Jātikkhette (Rū) Dhatukkhobho (Rū) Setacchattaṃ (Rū) Sabbacchinnam (Rū) Vicchinnam (Rū) Jambucchaya (Rū) Thalattham (Rū) Nitthitam (Rū) Garuttaniyo (Rū) Yasatthero (Rū) Madhupphanitam (Rū) Pañcakkhandha (Rū) Rupakkandha (Rū) Ayukkhayo (Rū)	Vidhamseti Nidhano Vibhanto Dubhikkham Nibhayaṃ Āsabham Akhamo Jōtikhette Dhatukhobho Setachattaṃ Sabbachinnam Vichinnam Jambuchaya Thalatham Nithitam Garuthaniyo Yasathero Madhuphanitam Pañcakhandha Rupakhandho Ayukhaya
30. 58. Aṃ byañjane niggahitaṃ.	Evaṃvutte (Ka) Taṃsādhūti (Ka) Ekaṃsamayaṃ (Rū) Aggiṃva sandhamam (Rū)	Evaṃvutte Taṃ sādhu iti Ekaṃ samayaṃ Aggiṃ va sandhamam
31. 49. Vaggantaṃ vā vagge.	Tanniccutaṃ (Ka) Dhammaṃcare (Ka) Cīrappavāsīṃ (Ka) Santantassamanamhoti (Ka) Taṅkāruṇikaṃ (Ka) Evaṅkhobhikkhave (Ka) Taṇhaṅkaro (Rū) Ranaṅjaho (Rū) Saṇḍhito (Rū) Jutindharo (Rū) Sammato (Rū) Taṅkaro (Rū) Taṅkhaṇam (Rū) Saṅgaho (Rū) Taṅghataṃ (Rū) Taṅchannaṃ (Rū) Taṅjātaṃ (Rū) Taṅṇāṇam (Rū)	Taṃ niccutaṃ Dhammaṃ care Cīraṃ pavāsīṃ Santam tassa manam hoti Taṃ kāruṇikaṃ Evaṃ kho bhikkhave Taṇhamkaro Raṇamjaro Saṃḍhito Jutimdharo Sammato Taṃ karo Taṃ khaṇam Saṅgaho Taṃ ghataṃ Taṃ channaṃ Taṃ jātaṃ Taṃ ṇāṇam

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 111
	Taṇḍhānaṃ (Rū) Taṇḍahati (Rū) Tantanoti (Rū) Tanthiraṃ (Rū) Tandānaṃ (Rū) Tandhanaṃ (Rū) Tampatto (Rū) Tamphalaṃ (Rū) Tesambodho (Rū) Sambhūto (Rū) Tammittaṃ (Rū) Kiṅkato (Rū) Dātuṅgato (Rū) Paṭisallīno (Rū) Sallakkhaṇā (Rū) Sallekho (Rū) Sallāpo (Rū) Pullīgaṃ (Rū)	Taṃ ṭhānaṃ Taṃ ḍahati Taṃ tanoti Taṃ thiraṃ Taṃ dānaṃ Taṃ dhaṇaṃ Taṃ patto Taṃ phalaṃ Teṣaṃ bodho Saṃbhūto Taṃ mittaṃ Kiṃ kato Dātuṃ gato Paṭi saṃlīno Saṃ lakkhaṇā Saṃ lekho Saṃ lāpo Puṃ līgaṃ
32. 50. Ehe ñaṃ.	Paccattañña (Ka) Tañña (Ka) Evañhivo (Ka) Tañhitassa (Ka) Saññogo (Ka) Saññuttaṃ (Ka) Saññojanaṃ (Rū) Saññato (Rū) Saññācīkāya (Rū) Yaññadeva (Rū) Anantarikaññamāhu (Rū)	Paccattaṃ eva Taṃ eva Evaṃ hi vo Taṃ hi tassa Saṃ yogo Saṃ yuttaṃ Saṃ yojanaṃ Saṃ yato Saṃyācīkāya Yaṃyadeva Anantarikaṃ ya māhu
33. 51. Sa ye ca.		
34. 52. Madā sare.	Tamahaṃbrūmibrāhmaṇaṃ (Ka) Etadavoca satthā (Ka) Yamā hu (Rū) Dhaṇameva (Rū) Kimetaṃ (Rū) Ninditumarahati (Rū) Tadaniccaṃ (Rū) Tadanattā (Rū) Etadevaṃ (Rū)	Taṃ ahaṃ brūmi bāhmaṇaṃ Etaṃ avoca satthā Yaṃ āhu Dhaṇaṃ eva Kiṃ etaṃ Nindituṃ arahati Taṃ aniccaṃ Taṃ anattā Etaṃ evaṃ

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 112
35. 34. Ya va ma da na ta ra lā cāgamā.	Nayimassavijjā (Ka) Yathāyidaṃcittam (Ka) Nigībhantāvudikkhati (Ka) Sittātelanumessati (Ka) Asittāte garumessati (Ka) Asso bhadro kasāmiva (Ka) Sammādaññāvimuttānam (Ka) Attadatthamabhiññāya (Ka) Ciram nāyati (Ka) Itonāyati (Ka) Manasādaññāvimuttānam (Ka) Yasmātiha bhikkhave (Ka) Tasmātiha bhikkhave (Ka) Ajjatagge paṇupetaṃ (Ka) Sabbhireva samāsetha (Ka) Āraggeriva sāsapo (Ka) Sāsaporiva āragge (Ka) Chaḷabhiññā (Ka) Saḷāyatanaṃ (Ka) Cirappavāsīm (Ka) Sadatthapasutosiyā (Ka) Sugato (Ka) Yathāyeva (Rū) Evaṃmāyidaṃ (Rū) Māyevaṃ (Rū) Tayidaṃ (Rū) Taṃyeva (Rū) Nayidaṃ (Rū) Nayimāni (Rū) Navayimedhammā (Rū) Buddhānaṃyeva (Rū) Santiyeva (Rū) Bodhiyāyeva (Rū) Satiyeva (Rū) Pathavīyeva (Rū) Dhātuyeveva (Rū) Tesuyeveva (Rū) Soyeva (Rū) Pāṭiyekkaṃ (Rū) Viyañjanā (Rū) Viyākāsi (Rū) Byākāsi (Rū) Pariyantaṃ (Rū) Pariyādānaṃ (Rū) Pariyuṭṭhānaṃ (Rū) Pariyesati (Rū)	Na imassa vijjā Yathā idaṃ cittam Migībhantā udikkhati Sittā te laku essati Asittāte garu essati Asso bhadro kasā eva Sammā aññā vimuttānam Atta attham abhiññāya Ciram āyati Ito āyati Manasā aññā vimuttānam Yasmā iha bhikkhave Tasmā iha bhikkhave Ajjā agge paṇnupetaṃ Sabbhi eva samāsetha Āragge iva sāsapo Sāsapo iva āragge Cha abhiññā Cha āyatnaṃ Cirampavāsīm Sakattha pasuto siyā Sugado Yathā eva Evaṃ mā idaṃ Mā evaṃ Taṃ idaṃ Taṃ eva Na idaṃ Na imāni Nava ime dhammā Buddhānaṃ eva Santi eva Bodhiyāeva Sati eva Pathavī Eva Dhātu eva Tesu eva So eva Pāṭi ekkam Viañjanā (Byañjanā) Vi akāsi Vi akāsi Pari antaṃ Pari ādānaṃ Pari uṭṭhānaṃ Pari esati

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 113
	Pariyosānaṃ (Rū)	Pari osānaṃ
	Nīyāyogo (Rū)	Ni āyogo
	Tivaṅgulaṃ (Rū)	Ti aṅgulaṃ
	Tivāṅgikam (Rū)	Ti aṅgikam
	Bhūvādayo (Rū)	Bhū ādayo
	Pavuccati (Rū)	Pa uccati
	Pāguṇṇavujutā (Rū)	Pāguṇṇa ujutā
	Idhamāhu (Rū)	Idha āhu
	Ākāsemabhipūjaye (Rū)	Ākāse abhi pūjaye
	Ekamekassa (Rū)	Ekaṃ ekassa
	Yenamidhekacce (Rū)	Yena idha ekacce
	Āsatimeva (Rū)	Āsati eva
	Udaggo (Rū)	U aggo
	Udayo (Rū)	U ayo
	Udapādi (Rū)	U apādi
	Udāhaṭaṃ (Rū)	U āhaṭaṃ
	Udīritaṃ (Rū)	U īritaṃ
	Udīrito (Rū)	U īrito
	Udeti (Rū)	U eti
	Sakideva (Rū)	Sakiṃeva
	Sakadāgāmī (Rū)	Sakiṃ āgāmī
	Kenacideva (Rū)	Kenaci eva
	Kiñcideva (Rū)	Kiñci eva
	Kismiñcideva (Rū)	Kismiñci eva
	Kocideva (Rū)	Koci eva
	Sammadattho (Rū)	Samma attho
	Sammadakkhāto (Rū)	Samma akkhāto
	Sammadeva (Rū)	Sammā eva
	Yāvadattaṃ (Rū)	Yāva atthaṃ
	Yāvadeva (Rū)	Yāva eva
	Tāvadeva (Rū)	Tāva eva
	Panadeva (Rū)	Puna eva
	Yadatthaṃ (Rū)	Yaṃ atthaṃ
	Tadatthaṃ (Rū)	Taṃ atthaṃ
	Yadantarā (Rū)	Yaṃ antarā
	Tadantarā (Rū)	Taṃ antarā
	Tadaṅgavimutti (Rū)	Taṃ aṅgavimutti
	Etadatthaṃ (Rū)	Etaṃ atthaṃ
	Bahudevarattiṃ (Rū)	Bahueva rattim
	Anudevabhayaṃ (Rū)	Ahu eva bhayaṃ
	Nirantaraṃ (Rū)	Ni antaraṃ
	Nirālayo (Rū)	Ni ālayo
	Nirindhano (Rū)	Ni indhano
	Nirīhakaṃ (Rū)	Ni īhakaṃ
	Niruttaro (Rū)	Ni uttaro
	Nirojaṃ (Rū)	Ni ojaṃ

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 114
	Duratikkamo (Rū) Durāgataṃ (Rū) Duruttaṃ (Rū) Duruttaṃ (Rū) Pāturahosi (Rū) Pāturaheṣuṃ (Rū) Punarāgaccheyya (Rū) Punaruttaṃ (Rū) Punareva (Rū) Punareti (Rū) Dhīratthu (Rū) Pātarāso (Rū) Caturaṅgikaṃ (Rū) Caturārakkhā (Rū) Caturiddhipāda paṭilābho (Rū) Caturoghanittaraṇatthaṃ (Rū) Bhatturatthe (Rū) Vuttiresā (Rū) Pathavīdhāturavecā (Rū) Nakkhattarājāriyatārakānaṃ (Rū) Vijjurivabbhakūṭe (Rū) Chaḷāyatanaṃ (Rū) Chaḷaṅgaṃ (Rū)	Du atikkamo Du āgataṃ Du āgataṃ Du uttaṃ Pātu ahosi Pātu aheṣuṃ Puna āgaccheyya Puna uttaṃ Puna eva Puna eti Dhī atthu Pāta āso Catu aṅgikaṃ Catu ārakkhā Catu iddhipāda paṭilābho Catu ogha nittaraṇatthaṃ Bhattu atthe Vutti esā Pathavīdhāta eva esā Nekkhattarājā iva tārakānaṃ Vijjuiva abbhakūṭe Cha āyatanaṃ Cha aṅgaṃ
36. 47. Kvaci o byañjane.	Atippagokho (Ka) Parosahassaṃ (Ka) Parasataṃ (Rū)	Atippa kho (Atippagakho) Para sahassaṃ Para sataṃ
37. 57. Niggahitañca.	Cakkhumudapādi (Ka) Avaṃsiro (Ka) Yāvañcidha bhikkhave (Ka) Aṇumthūlāni (Ka) Paccessati (Ka) Taṃsampayuttā (Rū) Taṃ sabhāvo (Rū)	Cakkhu udapādi Ava siro Yāvaca idha bhikkhave Aṇu thūlāni Viccessati Ta sampayuttā Ta sabhāvo
38. 53. Kvaci lopaṃ.	Tāsāhaṃ (Ka) Vidūnaggamīti (Ka) Ahameva (Ka) Etamatthaṃ (Ka) Tassadāsahaṃ (Rū) Tathāgatāhaṃ (Rū) Evāhaṃ (Rū) Kyāhaṃ (Rū)	Tāsāhaṃ Vidūnaṃ aggaṃ iti Ahaṃ eva Etaṃ atthaṃ Tassa adāsīṃ ahaṃ Tathāgataṃ ahaṃ Evaṃ ahaṃ Kiṃ ahaṃ

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 115
39. 54. Byañjane ca.	Ariya saccānadassanaṃ (Ka) Etaṃbuddhānasāsaṇaṃ (Ka) Sāratto (Rū) Sārāgo (Rū) Sārambho (Rū) Avasāhāro (Rū) Cīrappavāsīṃ (Rū) Gantukāmo (Rū) Gantumano (Rū)	Ariya saccānaṃ dassanaṃ Etaṃ buddhānaṃ sāsaṇaṃ Saṃ ratto Saṃ rāgo Saṃ rambho Avaṣaṃ hāro Cīraṃ pavāsīṃ Gantuṃ kāmo Gantuṃ mano
40. 55. Paro vā saro.	Abhinandatisubhāsitaṃ (Ka) Uttattaṃva (Ka) Yathābījaṃva (Ka) Yathādhaññaṃva (Ka) Kinti (Rū) Cakkaṃva (Rū) Kalindāni (Rū) Kindāni (Rū) Tvaṃsi (Rū) Idampi (Rū) Uttariṃpi (Rū) Dātumpi (Rū) Sadisaṃva (Rū)	Abhinandaṃ iti subhāsitaṃ Uttattaṃ iva Yathābījaṃ iva Yathādhaññaṃ iva Kiṃ iti Cakkaṃ iva Kaliṃ idāni Kiṃ idāni Tvaṃ asi Idaṃ api Uttariṃ api Dātuṃ api Sadisaṃ eva
41. 56. Byañjano ca visañño.	Evamsateāsavā (Ka) Pupphaṃsā uppajjati (Ka) Agyāgāraṃ (Ka) Paṭisandhāravutyassa (Ka)	Evaṃ assa te āsavā Pupphaṃ assā uppajjati Aggi āgāraṃ Paṭisandhāravutti assa
42. 32. Gosare puthassāgamo kvaci.	Puthageva (Ka)	Putha eva
43. 33. Pāssa canto rasso.	Pageva vutyassa (Ka)	Pāeva vutyassa
44. 24Abbho abhi.	Abbhudīritaṃ (Ka) Abbhuggacchati (Ka) Abbhakhānaṃ (Rū) Abbhuggato (Rū) Abbhokāso (Rū)	Abhi udīritaṃ Abhi uggacchati Abhi akkhānaṃ Abhi uggato Abhi okāso
45. 25. Ajjho adhi.	Ajjhokāse (Ka) Ajjhāgamā (Ka) Ajjhūpagato (Rū) Ajjhogāhitvā (Rū)	Adhi okāse Adhi āgamā Adhi upagato Adhi ogāhitvā

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 116
46. 26. Te na vā ivaṇṇe.	Abhicchitaṃ (Ka) Adhīritaṃ (Ka)	Abhi icchitaṃ Adhi īritaṃ
47. 23. Atissa cantassa.	Atīsiṅgaṇo (Ka) Atīritaṃ (Ka) Itīdaṃ (Rū) Patīti (Rū)	Ati isiṅgaṇo Ati īritaṃ Iti idaṃ Pati iti
48. 43. Kvaci paṭi patissa.	Paṭiggidātabbo (Ka) Paṭihaññati (Ka)	Patiaggi dātabbo Pati haññati
49. 44. Puthassu byañjane.	Puthujjano (Ka) Puthubhūtaṃ (Ka) Manuññaṃ (Ka)	Putha jano Putha bhūtaṃ Mano aññaṃ
50. 45. O avassa.	Andhakārena onaddho (Ka) Okāso (Rū) Ovadati (Rū) Osānaṃ (Rū)	Andhakārena avanaddho Avakāso Ava vadati Ava sānaṃ
51. 59. Anupadiṭṭhānaṃ vuttayogato.	Pāpanaṃ (Ka) Parāyanaṃ (Ka) Upāyanaṃ (Ka) Upāhanaṃ (Ka) Nyāyogo (Ka) Nirupadhi (Ka) Anubodho (Ka) Duvūpasantaṃ (Ka) Suvūpasantaṃ (Ka) Dvālayo (Ka) Svālayo (Ka) Durākhyātaṃ (Ka) Svākhyāto (Ka) Udīritaṃ (Ka) Samuddiṭṭhaṃ (Ka) Viyaggaṃ (Ka) Vijjhaggaṃ (Ka) Vijjaggaṃ (Ka) Vyaggaṃ (Ka) Avayāgamaṇaṃ (Ka) Anveti (Ka) Anupaghāto (Ka) Anacchariyaṃ (Ka) Pariyesanā (Ka)	Pa āpanaṃ Paraṃ āyanaṃ/Paraṃ ayanam/ Para ayanam Upa āyanaṃ/Upa ayanam Upa āhanaṃ Ni āyogo Ni upadhi Anubodho Du upsasantaṃ Su upasanto Du ālayo Su ālayo Du ākhyātaṃ Su ākhyāto U īritaṃ Saṃ uddiṭṭhaṃ Vi aggaṃ Vi adhiaggaṃ Vijjā aggaṃ Vi aggaṃ Ava āgamaṇaṃ Anu eti Anu upaghāto Ana acchariyaṃ/Anu acchariyaṃ Pari esanā

Rule	Combination Words (Sambandha)	Separation Words (Padaccheda) 117
	Parāmāso (Ka) Pariggaho (Ka) Paggaho (Ka) Pakkamo (Ka) Parakkamo (Ka) Nikkamo (Ka) Nikkasāvo (Ka) Nillayanam̐ (Ka) Dullayanam̐ (Ka) Dubbhikkham̐ (Ka) Dubbutam̐ (Ka) Sandiṭṭham̐ (Ka) Duggato (Ka) Viggaho (Ka) Niggato (Ka) Abhikkamo (Ka) Payirudāhāsi (Rū) Kayirassa (Rū) Bavhābādho (Rū) Anabhineyyam̐ (Rū) Tadamināvijānātha (Rū)	Para āmāso Pari gaho Pa gaho Pa kamo Para kamo Nikamo Nikasāvo Nilayanam̐ Dulayanam̐ Dubhikkham̐ Duvuttam̐ Sandiṭṭham̐ Dugato Vigaho Nigato Abhikamo Pariyudāhāsi Ariyassa Bahvābādho Na abhineyyam̐ Tam̐ iminā vijānātha
SANDHI SAMBANDHA PADACCHEDAM̐ NIṬṬHAM̐		

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